

Child Life in Colonial Western Pennsylvania

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Hundreds of books can be found which chronicle the experiences of those settling upon almost any part of the colonial frontiers in America. For the most part these records relate the harrowing experiences of the huntsmen and trappers with Indians and wild animals or recount the oft repeated and unforgettable horrors of the Indian attacks upon the first settlements. Sometimes the writer is thoughtful enough to include, in passing, a few of the adventures which befell the women. In these narratives children are but rarely mentioned; and when they are, only casually. Thus one gathers, upon noting this neglect, the impression that children played but a small part in that period of our nation's history.

And no doubt this is true for the very earliest days of the settlements, as families would have been but an added encumbrance to men already taxed to their utmost to preserve their own lives. Not with the van then do we find the first children. Here were the hunters, the traders and trappers; men generally without home or families, tied to no particular spot, and roving the unmapped wilderness only for the purposes of adventure or gain. In the course of these wanderings, however, they noted the plains and valleys of unsurpassed fertility and, on their return to the settlements, made such reports as stirred the hardier of their hearers with the desire to see and own this land, which, from description, was so much better than that which they already had. The feeling which a fisherman has that it is always better fishing on the other side of the river, is no doubt the same as that which motivated many of the first emigrants.

But whatever their reasons for seeking the new lands may have been these were the first genuine settlers for they came to stay. Naturally their first work upon reaching the location of their choice was the erection of a house of some humble nature. But only with the arrival of the wife and children did this house become a home. Then, shut off with the few friends who had accompanied them,

and with none but the most difficult means of communication with their old homes, these new homes became little communities in themselves where each member of the family had his particular tasks to perform.

In such a situation children were much to be desired, if for no other reason than to provide a labor supply. For, isolated as they were, where land could be had for the taking, few if any men could be hired as laborers even if the father could have found the wherewithal to pay them. Under such conditions the sons became the helpers of their fathers, both in hunting and farming; while the girls aided their mothers in gardening, spinning and other household duties.

But the most important part played by children in the frontier days was not in the role of laborers. They were rather the incentives which spurred their parents on to desire better conditions. In the first place, more land had to be claimed and cleared to provide nearby farms where sons and daughters might live when grown. In the second place, the old cabin had to give way to a bigger, better and more comfortable log-house to shelter adequately their yet small brood. In the third place, a desire was created for safer surroundings for these children: the Indians had to be driven back to parts where they would cease to be a menace to these new communities; and the Law had to be called in to deal with the roysterers of the border. In the fourth place, better communications had to be established with the outside world in order that the children might learn to know more of the country to which they belonged, and that certain comforts might be brought in to vary the monotony of their lives. And lastly, parents became impressed with the need for the establishment of some means of education, so that sooner or later there appeared that characteristic feature of American life, the school.

Thus, in the course of a few years, the aspect of the community was changed. Around the group of old log cabins and the stockade fort where traders and hunters had stopped to rest, swap tales and drink healths, there grew up a peaceful and substantial farming community, with less of the passing nature about it. With the coming of the children, therefore, the frontier, as such, gradually moved farther westward while in its place a quiet and law-abiding countryside appeared.

It is not the purpose of this paper to trace the steps in the above noted development, but rather to picture as closely as possible the life of the child as it was lived in Western Pennsylvania during this particular period. The justification for such a treatment lies, in the first instance, in the fact that we ought not to forget the part played in the building of this commonwealth by those young heroes and martyrs whose sacrifices and deeds so often so unsung. In the second instance, such a record cannot fail to give us some glimpse of the manners and customs observed in this community only a hundred and twenty-five years ago. After such a view we can well congratulate ourselves upon the advance we have made in the last century and a quarter in providing for the care and welfare of the children.

In Western Pennsylvania, as on other parts of our frontiers, the first white men to visit the country were hunters, traders, trappers, and renegades of one sort or another, who had lived so long in the wilderness or taken to it so quickly and easily that they were almost savages themselves. (1) Next came those men who intended to make the country their home. These first genuine settlers, "almost without an exception, came from the frontier counties of Virginia and Maryland, chiefly from the former." (2) It is believed that even these did not have their women and children with them until after the dangers from Indian hostilities, which attended and followed the old French war, had subsided. (3) Consequently, as yet there were no real homes established.

But by 1759 there were both homes and children, though neither of a very pleasing sort if we may judge from Colonel Henry Bouquet's description of them. Colonel Bouquet, a soldier of fortune who later became famous for winning the Battle of Bushy Run, in a letter to his sweetheart, written in Bedford in 1759, speaks of the people there in the following manner:

"It is true enough that numbers of the inhabitants of the frontier are a worthless breed, and that the public did

1 "Moravian Diaries of Travel Through Va." *Va. Mag. of Hist. and Biog.*, XI, 123. L. Schnell, a Moravian missionary who travelled through Allegheny County, Va., in 1749, says, "----- the manner of living is rather poor in this district." Also, "A kind of white people are found here, who live like savages."

2 Veech, *The Monongahela of Old*, p. 83.

3 Fleming, *Hist. of Pittsburgh and Environs*, I, 512.

not suffer a great loss in getting rid of that vermin, which in time would have perverted the few good ones among them. To judge by what remains they were no better than the savages, and their children brought up in the Woods like Brutes, without any notion of Religion, Government, Justice, or Honesty, would not have improved the Breed." (4) Perhaps the Colonel was a little too severe in this arraignment, but even if it were so, the settlers themselves can hardly be held entirely to blame. The population was no doubt too scattered for schools and churches, and itinerant preachers were not yet common. That they lacked government was surely no fault of their own, for although nominally included within Cumberland County, Pennsylvania, or Augusta County, Virginia, yet, since the county seat of the former was Carlisle, and of the latter, Staunton, with vast mountain wastes intervening, these parts were too remote to be reached by the civil arm of either. (5) Consequently, every one was at liberty "to do whatever was right in his own eyes." (6)

Regardless of such a state of affairs, other settlers began to enter the country. Virginia and Maryland still furnished their quota. The Baptists came and settled near Uniontown in 1766-'8; the Lutherans, a German sect, located in German township, Fayette County in 1770; while "overpowering numbers," chiefly Quakers and Scotch-Irish Presbyterians, came from Eastern Pennsylvania and settled near Brownsville, before 1770. Such was the strength of this immigration that, by 1770, the population was liberally estimated at 1,500. (8) At any rate the number had grown so large by 1776, that in October of that year, Virginia saw fit to divide the district of West Augusta into the three counties of Ohio, Yohogania, and Monongalia, and to order court to be held every month by the Justices of the respective counties. (9) In accordance with this act court was held from 1777 to 1781 at the Virginia Court House erected about two miles above the present town of Elizabeth. (10)

4 Fleming, *Hist. of Pittsburgh and Environs*, I, 512.

5 Veech, *op. cit.*, p. 84; See also Doddridge, *Notes on the Settlements and Indian Wars of the Western Parts of Va. and Pa.*, (1912 edition), p. 130.

6 Doddridge, *op. cit.*, p. 130.

7 Veech, *op. cit.*, pp. 99ff.

8 Hulbert, *The Ohio River*, p. 90.

9 Hening, *Laws of Virginia*, (Richmond, 1821), IX, 262f.

10 Van Voorhis, *The Old and New Monongahela*, p. 176.

This migration from the eastern settlements to the western frontier was one of the most interesting episodes in the child's life. Such a journey in that day was full of peril for all, but especially so for the women and children, poorly provided, as they were, with even the most common necessities. (11) The route that they followed lay along roads, or rather mere paths, so rough and "impracticable" that travel by wagon was hardly, if at all possible. Consequently, recourse was had to pack horses, which continued to be used as the chief means of transportation for years. (12)

Pack horses, when properly loaded, could carry a great burden, but in spite of this, one who beheld one of these caravans would have noticed that every member of the family, and also the milk cow, was pressed into service, in order that some household necessity or some treasured heirloom might be taken with them. Some of the horses were burdened with stores and agricultural implements; others carried the furniture, the bedding and cooking utensils; and still others, when available, the women and children. (13) These latter, "which carried the small children were each provided with a pack-saddle and two large creels, made of hickory withes in the fashion of a crate, one over each side, in which were stowed clothes and bedding. In the center of each would be also tucked a child or two, the top being well secured by lacing, so as to keep the youngsters in their places." Regardless of such precaution, the creels would sometimes break loose, and the babes falling to the ground would roll off amid great confusion. (14) Sometimes space could be found for the mother, infant, table furnishings and cooking utensils, all upon one horse, (15) but, as a rule, the mother walked with the rest of the family, and bore her share of the burden, which might consist of "a spinning wheel in one hand, and a loaf of bread in

11 Wilkeson, "Early Recollections of the West," *American Pioneer*, II, 140.

12 *Ibid.*

13 McKnight, C., *Our Western Border*, p. 650.

14 *Ibid.*; See also a part of the "Diary of Rev. David McClure," quoted in Hanna's, *The Scotch-Irish*, II, 84f. Here Rev. McClure, who made the trip to Western Pa. in 1773, notes in his diary the loading of the pack horses, and says, "On the top of the baggage of one was an infant, rocked to sleep in a kind of a wicker cage, lashed securely to the horse."

15 Wilkeson, *op. cit.*, p. 140.

another." The father, prepared to cut away the fallen trees from the path and to shoot game or enemy, carried an axe upon one shoulder and his gun upon the other. Those boys and girls, capable of sustaining the fatigue of marching, bore each a bundle, "according to their size." Around the horns of the cow a bed-cord might be wound, and on her back the bag of precious meal would be securely bound. (16) Such a cavalcade was typical of the many others that toiled their way across the Allegheny before the roads were made.

When several families made the journey at the same time, the caravan was necessarily long. Thus children were frequently separated from their mothers for hours. Then, when the day's travel was ended, the family would have to be collected before the humble meal could be prepared, both of which tasks usually fell to the mother. Hunger assuaged, all fell asleep, "in the numbing, pinching cold, alongside of some icy stream." (17)

This frequent travel, in time, widened and cleared the paths to such an extent that they might be called roads, but of the worst kind that could possibly be imagined. Cut into deep gullies on one side by the mountain rains, and filled with blocks of sandstone on the other, with abrupt descents that often resembled the breaks in a flight of stone stairs, they were extremely hazardous. (18) Nevertheless, the hardy pioneers dared to attempt them with their huge and heavy Conestoga wagons.

With these cumbrous vehicles loaded with clothes and necessities, (19) which the emigrants no longer had to carry, the journey was begun. The pull up the mountains was comparatively safe, no doubt, but in descending the steep declivities, and in crossing the slanted or tilted portions of the road, lay the great danger. In the descents, those wagons, which were not provided with lock chains for the wheels, had to be checked by means of a large log or broken tree top tied to their rears, and allowed to drag upon the ground. When the slanting places were crossed all available men were required to get on the upper side and pull at

16 Part of the "Diary of Rev. David McClure," quoted in Hanna, *The Scotch-Irish*, II, 84f.

17 McKnight, C., *op. cit.*, p. 650.

18 Hildreth, "Early Immigration," *American Pioneer*, II, 121.

19 Bailly, *Journal of a Tour in Unsettled Parts of N. A. in 1796-1797*, p. 135.

the side stays to prevent the wagon from tipping over (20) Sometimes trees, in the tops of which grapevines were intertwined, obstructed their way, and before the men could fell them, the boys would have to climb up and cut away the vines which attached each tree to its neighbor. (21) Not in those times did they make the trip from Philadelphia to Pittsburgh in twenty days.

Even yet, however, the women and children followed on foot, especially up all the steep ascents, unless they were very tired or the weather was bad. (22) In climbing the hills "the children often stuck by the way, or lost their shoes in the mud, occasioning a world of trouble to the elder girls, to whose share it fell to look after the welfare of the little ones." (23) Small wonder that Mr. Hildreth, from whose account the above quotation is taken, could so well remember the journey!

Such toils created enormous appetites. (24) Nevertheless, their manner of living was of the simplest and economical nature. (25) Some carried their provisions with them; (26) others bought their bread, butter, milk and meat from the stores, taverns, or farmhouses which they passed on their way. (27) They ate but two regular meals a day; one before starting in the morning, and another at evening; at these, the men and women drank tea or coffee, and the children, milk. At noon, while the horses were feeding, the travellers took a "cold bite" in their wagons. (28) The cooking was done after the day's journey was over, in the evening, (29) at the side of the road. (30) This labor fell upon the girls, who prepared the food for the next day after the supper was eaten and the smaller children were asleep.

One can imagine that, after such a weary day, they all sought their pallets early. Usually their beds were spread

20 McKnight, C., *op. cit.*, p. 650.

21 Hulbert, *op. cit.*, p. 71.

22 Baily, *op. cit.*, p. 135; also Hildreth, *op. cit.*, p. 122.

23 Hildreth, *op. cit.*, p. 122.

24 *Ibid.*, p. 118.

25 *Ibid.*, p. 117.

26 Baily, *op. cit.*, p. 135.

27 Hildreth, *op. cit.*, p. 117.

28 *Ibid.*, p. 118.

29 *Ibid.*, p. 117.

30 Baily, *op. cit.*, p. 135.

on the floors of the houses where they tarried, though a part of the men always slept in the wagons to protect them from pilferers. In the houses chairs were turned down to support the heads of the sleepers. Under the base of these chairs was stowed the clothing of the children, in order to prevent the loss of shoes, stockings, etc., which so often happened in the confusion of the morning haste to be off.

Thus passed their days and nights of travel: the fathers and sons engaged in the care of the train; the mothers in looking after the welfare of the children and overseeing the work of the girls. (31) But the toil could not deprive the young of all their fun, for the younger children visited back and forth from wagon to wagon, (32) and contributed their bit of lightness to the long and toilsome days. Surely, though, the eyes and hearts of all brightened with joy when the last mountain had been crossed and they entered the valleys which were to be their future home.

When their destination was reached, a plot of farm land was selected and the home site chosen. Now began the erection of the temporary structures, called cabins, which were to serve as shelters until the materials for more appropriate houses could be secured. A very good description of these makeshift homes has come down to us from one who saw many such at that period.

"They are built with unhewn logs, the interstices between which are stopped with rails, calked with moss or straw, and daubed with mud. The roof is covered with a sort of thin staves split out of oak or ash, about four feet long and five inches wide, fastened on by heavy poles being laid upon them. . . . a cabin has commonly no window at all, and only a hole at the top for the smoke to escape" (33)

W. J. McKnight gives us the further information that they were commonly no more than twenty feet by thirty feet in size, and sometimes had a single window with oiled paper for a glass. (34) These were the first shelters that the children could call homes.

Later, when the time could be spared to make or ob-

31 Hildreth, *op. cit.*, p. 117.

32 *Ibid.*, p. 118.

33 Harris, *The Journey of a Tour in the Territory Northwest of the Allegheny Mountains*, p. 15.

34 *A Pioneer History of Jefferson Co., Pa.*, 1755-1844, p. 155.

tain the materials, better homes were built. These were called log houses, differing from the cabins in the following ways: the logs were hewn; the interstices were stopped with stone and neatly plastered; the roof was composed of shingles, nicely laid on; the windows were of glass; and a chimney was provided for the escape of smoke. (35) Some were no larger than the first cabins and so poorly constructed that the occupants were still subject to the inclemency of the weather. (36) It is not strange, therefore, to find that the latter houses, so carelessly built, were just as carelessly cared for. (37) Even among the tidy Germans one could sometimes discover an "old log house as black as a smoke house and more dirty than a hog-pen," with "a thousand holes through the roof." (38) Yet such homes were no sign of poverty then, for one traveller noted that a miller with a family of ten, and supposed to be in comfortable circumstances, resided "in a miserable log-house about twenty feet long." (39) Moreover, Henry M. Brackenridge, son of the Honorable H. H. Brackenridge, and born in 1786, lived his first years in a log cabin in the city of Pittsburgh, (40) so we may know that such structures were the common habitation of all classes.

However, when sawmills had been brought into the country and erected, those settlers who were near enough to procure lumber, provided themselves with more modern houses, "with neat floors and ceilings." (41) In Bedford, by 1802, most of the homes were of this nature. (42) But, in the rural and remote districts, log houses continued to be in general use for years to come. (43)

35 Harris, *op. cit.*, p. 15.

36 Michaux, "Travels to the West of the Allegheny Mountains in the year 1802," in Thwaites, *Early Western Travels*, III, 150.

37 Butterfield, editor, *Journal of Capt. Jonathan Heart*, Note on p. 24.

38 "Extracts from the Diary of Abijah Hill," *Pa. Mag. of Hist. and Biog.*, XIV, 193.

39 Michaux, *op. cit.*, p. 150.

40 Brackenridge, *Recollections of Persons and Places in the West*, p. 10.

41 Harris, *op. cit.*, p. 15.

42 Michaux, *op. cit.*, p. 145.

43 Ashe, *Travels in America*, p. 109. Ashe, who travelled in the Ohio Valley in 1806, says: "In this country in general, most all settlers' houses are built of logs, between which there are large interstices, which require to be filled with well-tempered clay."

In homes like these were the first children born west of the Alleghenies. One hardly needs to be told that in this new country where the population was sparsely and scattered, and where there was little money, few doctors could be found, and these could be secured only by travelling twenty or thirty miles to get them. (44) Consequently, the period of childbirth was one of extreme peril for both mother and child. Without doubt, neighbor women gave all assistance that was in their power, but at best such help and advice must have been of a rather unskillful character, for "deaths in childbed were not infrequent." (45) And, injured as the frontier women were to hardship and shock, sudden fright suffered while in this delicate state, was doubtless the cause of many premature births. (46)

The birth of the first white child west of the Alleghenies is worth noting. This child, born December 5, 1762, and christened George Plumer, was the son of Jonathan Plumer and wife, whose "rude frontier cabin" was located not far outside of Fort Pitt. Mr. Van Voorhis states that the after career of this lad was as notable as his birth. (47)

Though Mr. Palmer may have had the honor of being the first white child who could claim this territory as the land of his nativity, there were many others born in the next few years, who could make a similar claim, if we may judge from the reports of baptisms performed by the early missionaries and ministers who visited the region. Reverend Charles Beatty, who made a two month's tour through this section in 1766, makes mention in various places in his journal of baptizing "several children." (48) The diary of David Zeisberger, a Moravian missionary to the Indians as early as 1771, often mentions the fact that he and his

44 Michaux, *op. cit.*, p. 152.

45 Doddridge, *op. cit.*, p. 120.

46 Hulbert, *op. cit.*, p. 60. Hulbert, in citing the story of one Mary Ingle, who gave birth to a daughter after being captured by the Indians, writes: "On the night of the third day's journey, under a canopy of leaves near a dim fire, assisted by her brave sister-in-law, one of whose arms was tightly bandaged, the miracle was wrought."

47 Van Voorhis, *op. cit.*, p. 476. There is some doubt as to whether Mr. Plumer was truly the first white born west of the Alleghenies, for the Moravian missionaries were baptizing children west of the Alleghenies in 1747 (see page 44).

48 *The Journal of a Two Month's Tour*, pp. 16, 19, 20.

companion, Heckevelder, had baptized white children at the request of their parents. (49) From such numerous references we may conclude that the birth of a child in the new country had ceased to be such a notable event, outside the family at least.

In spite of the hazards connected therewith the birth of a child was greeted with joy in the frontier home. The German family when blessed with the birth of a son, "exulted in the gift of a ploughman or a waggoner"; if a daughter, they rejoiced "in the addition of another spinster or milk maid" to assist in the household duties. (50) At the time of the birth of their child, they always noted and recorded the signs of the heavens, in order that the horoscope might be read by someone skilled in that art. (51) By them certain days were regarded as unlucky, and it was supposed that the poor child born upon such a date would be doomed to poverty. (52) Without doubt, though, children born on these days were welcomed as heartily as if they had been more fortunate. But the other settlers, also, welcomed the birth of children, if one may judge from the size of their families. Seven or eight children to a family was a common number in those days (53) and families of nearly twice that number were not at all rare. (54) One almost doubts Thomas Jefferson's estimate that it would take a thousand years to populate the country east of the Mississippi, even if all foreign immigration had been barred, when one reads that such large families were so general.

Immediately after birth, or as soon thereafter as a minister of some denomination could be procured to per-

49 Zeisberger, *Diary*, I, II, notably I, 8, 23, 181, 183, 189, 210, 259, 268 and II, 240.

50 Rush, *An Account of the Manners of the German Inhabitants of Pa.* Philadelphia, 1875, p. 28.

51 Kuhns, *The German and Swiss Settlements of Colonial Pa.*, p. 120.

52 *Ibid.*, p. 103. See also Owens, "Folk-Lore from Buffalo Valley, Central Pennsylvania," *Journal of American Folk-Lore*, IV. p. 127. The unlucky days were as follows: Jan. 1, 2, 3, 4, 6, 11, 12; Feb. 1, 17, 18; Mar. 14, 16; Apr. 10, 17, 18; May 7, 8; June 17; July 17, 21; Aug. 20, 21; Sept. 10, 18; Oct. 6; Nov. 6, 10; Dec. 6, 10, 11, 15.

53 McKnight, C., *op. cit.*, p. 422, 604.

54 *Ibid.*, p. 345; see also Van Voorhis, *op. cit.*, pp. 156, 187, 189, 261, 262.

form the ceremony, (55) most parents desired that their children should be baptized. Especially were the Germans desirous that this rite should be performed. Even as early as 1747, Reverend Leonard Schnell and his companion, the Reverend V. Handrutt, Moravian missionaries to the Germans on the frontiers, were called upon in numerous instances to baptize children. (56) Usually these men did kindness willingly, but sometimes they refused "because these people give their children such poor training." (57) Zeisberger and Heckewelder seemed to have no hesitation about the matter, cheerfully performing the ceremony for any and all who asked. (58) Sometimes parents were so anxious that they brought their children long distances to the missionaries. (59) Oftimes the rite was performed in the coldest weather, (60) and it is a wonder that such small children did not die from exposure. Perhaps some did but those survived the ordeal had already proved that they possessed the physique necessary to cope with the hardships of pioneer life.

The houses in which these children were born have already been described. The inside of these dwellings was the child's whole world for the first few months, so it is interesting to note the crude furnishings on which his eyes first rested or his little hands clutched as he manfully strove to assume the erect posture of his parents.

The adjective crude adequately describes this furniture, for it was nearly all of home manufacture. (61) The very bed upon which the child was brought into the world was a product of his father's skill with the axe and augur. A description of the way in which these beds were made has fortunately been preserved to us by one of the early pioneers, who had, no doubt, made not a few himself:

"For bedsteads, an oak tree that would split well was selected, cut down, and a log about eight feet long taken

55 Zeisberger, *op. cit.*, 1, 8, 199; also Beatty, *The Journal of a Two Months' Tour*, pp. 16, 19, 20.

56 "Moravian Diaries of Travel Through Va." *Va. Mag. of Hist. and Biog.*, XII, 57f.

57 *Ibid.*, XI, 120f.

58 Zeisberger, *op. cit.*, 1, 8, 23, 181, 183, 189, 199, 210, 225, 268; II, 240.

59 *Ibid.*, I, 183.

60 *Ibid.*, I, 181, 183.

61 Doddridge, *op. cit.*, p. 87.

from the butt and split into such pieces as could readily be shaped into posts and rails. Another log not so long was split into such pieces as, with a slight dressing, made slats. Holes were bored with a tolerably large augur in suitable places in the posts for inserting the rails; two rails were used for each side and about three for each end, the end rails answering for head and foot boards. Like augur holes were made in the lower side at suitable points for inserting the slats. When properly prepared this bedstead was put together by pressing the rails and slats in the holes prepared for each, thus making a rough but strong high-post bedstead, the posts at the top being tightly held together by rods prepared for the purpose, upon which curtains were to be hung. Thus was created a bedstead." (62) Doddridge would lead us to believe that even this bed was a luxury, for he tells us, "When the bed was, by chance or refinement, elevated above the floor, it was often laid on slabs across poles and supported on forks . . ." (63) But one can imagine that either style was staunch enough to support the wailing bit of humanity lying thereon. In fact, this very stability may have been the cause of his petulance, for as soon as he was placed in his new cradle, made of poplar troughs and peeled hickory bark, (64) and was gently rocked by his anxious mother, he was quickly lulled to slumber.

So soon as he began to crawl he encountered wooden benches, stools, and tables, likewise all of home manufacture. The benches and three-legged stools, a luxury in those days, were made of slabs of wood with legs set in augur holes. (65) Sometimes the tables were made in a more elaborate fashion, and we are again indebted to Mr. Duncan for the details:

"A large tree was cut down, and a log, the length desired for the table, was cut off and split into pieces (slabs) as thin as possible. These slabs were generally two feet in width and six feet in length; when dressed and made as smooth and thin as possible, two were put together with

62 Duncan, "Old Settlers' Papers," *Ind. Hist. Soc. Publi.*, II, 398f.

63 Quoted in McKnight, C., *op. cit.*, p. 199. See also Doddridge, *op. cit.*, p. 108.

64 Tryon, *Household Manufacturers in the U. S.*, 1640-1860, p. 225.

65 *Ibid.*, p. 224; see also McKnight, W. J., *A Pioneer History of Jefferson Co., Pa.*, 1755-1844, p. 155; and Doddridge, *op. cit.*, p. 108.

strong cross piece, tightly pinned with wood pins, the whole set upon four strong legs, thus making a strong but rough table four feet in width and six feet in length, the size of the table being governed by the size of the family." (66)

The tableware was also mostly what they themselves could contrive. Delft, china, and silverware were unknown. (67) Iron forks and knives, and tincups were rare luxuries and could only be procured east of the mountains. (68) A few pewter dishes, plates and spoons had found their way to the west, (69) but, in most cases, wooden bowls, trenchers, and noggins made of beechwood, (70) or gourds and hard-shelled squashes, were in use. (71) Iron pots and kettles, for cooking over the open fireplace at the end of the house, were also much prized articles. (72) In one respect, at least, the frontier child had the advantage of his modern cousin—he could not be scolded for the breaking of any of these utensils.

When darkness hid this infant's little world, his vision was little improved by the light which his mother lit. If it chanced to be a candle, the home was fortunate indeed. Usually it was an "old iron lamp", or a "dish containing refuse grease, with a rag in it," either of which smoked and gave a dismal light. (73) But, since the child could not read, and since those who could had little or no literature on which to exercise their ability, perhaps the poor quality of the light was not felt to the extent to which it would be today.

At any rate, the light was not used long, for the child, tired out with play, and the father and mother, wearied with their labors, were early to seek their rest. Their beds have been described (see page 44), but in such small homes which housed such large families, not many beds of that kind could be erected. Their sleeping accommodations were, therefore, necessarily inadequate.

Sometimes, though, a sufficient number of beds was

66 Duncan, *op. cit.*, p. 399.

67 Doddridge, *op. cit.* [.] 89.

68 *Ibid.*, p. 88.

69. *Ibid.*

70 *Autobiography of an Irish Traveler*, I, 1233.

71 Doddridge, *op. cit.*, p. 88.

72 *Ibid.*

73 McKnight, W. J., *op. cit.*, p. 156.

provided not only for a large family but for strangers as well. In one instance, space was found in a log house about twenty feet long, for four large beds. Two of these were stationary and the other two, built very low, could be pushed under the two former ones in the day time, and drawn out at night. These four beds received "the whole family, composed of ten persons, and at times strangers." (74) As a rule, however, the adults, and especially strangers, slept on the floor before the fire, oftentimes "much exposed to the air." (75) No doubt much air was needed in a room so crowded.

The bed furnishings were of various kinds. Bedsteads were provided with blankets and sheets for covers; (76) feather beds, (77) and possibly straw mattresses, to sleep upon. The Germans used feather beds for both covers and mattresses. (78) When sleeping on the floor they used skins of different animals, especially those of the bear and buffalo, both to lie upon and for covering. (79) Blankets were some times used for coverings in this case, too; (80) and straw was often piled down to relieve the hardness of the floor. (81) It is evident such beds could boast of some warmth and coziness though of little comfort.

But whether the sleeping was done in beds or on the floor, all slept in the same room, as a general rule. (82) In one instance a traveller records that "ourselves, our servants, several waggoners, his wife and eight children, and a young daughter all undressed and went to bed on the

74 Michaux, *op. cit.*, p. 150.

75 "Moravian Diaries of Travels Through Va." *Va. Mag. of Hist. and Biog.* XI, 122, 123; also McKnight, C., *op. cit.*, p. 199; also (Anonymous), *Autobiography of an Irish Traveller*, I, 200, 235; also Jardine, *A Letter from Pa. to a Friend in England*, p. 12; also Lincklaen, *Travels in the years 1791 and 1792 in Pa., N. Y., and Vermont*, p. 39.

76 Baily, *op. cit.*, 137.

77 *Ibid.*; see also Rush, *op. cit.*, p. 22.

78 *Ibid.*

79 "Moravian Diaries of Travels Througgh Va." *Va. Mag. of Hist. and Biog.*, XI, 12, 123; also McKnight, C., *op. cit.*, p. 199; also *Autobiography of an Irish Traveler*, I, 200, 235.

80. *Lincklaen of an Irish Traveller*, I, 200; also Jardine, *op. cit.*, p. 12.

81. *Autobiography of an Irish Traveller*, I, 200; also Jardinn, *op. cit.*, p. 12.

82 *Ibid.*; see also Michaux, *op. cit.*, p. 150.

floor together." (83) Francis Baily, who journeyed through this country in 1796-97, had an interesting experience of a similar nature which is worth recounting. When it came time to retire, he says,—

" we were ushered up a ladder, into a dirty place, where a little hole in the wall served for a window, and where there were four or five beds as dirty as need be. These beds did not consist (as most beds do) of blankets, sheets, etc., but were truly in the Dutch style, being literally nothing more than one feather bed placed on another, between which we were to creep and lie down."

After he had fallen asleep, the "whole family, men, women, and children came up and occupied the other beds. (84) Such conditions were not exactly healthful, judged by our modern standards, but it must be remembered that they were usually the result of necessity, and, therefore, much allowance must be made. Moreover, the constant outdoor life led by the children of that day usually provided them with constitutions sufficiently strong to withstand any evil effects that might have resulted from these arrangements.

However, bed-coverings of bearskin, deer skin, buffalo skin and feathers are hardly washable, even under present conditions. Consequently, we are not at all surprised to learn that the child's slumber was oftentimes disturbed by the bitings of various insects. The most common of these pests was the flea, which, in spite of frequent changes of the straw in the mattresses, was a persistent nuisance. (85) Bed-bugs and lice (86) were not at all infrequent and made the sleeping of those who were unaccustomed to their foraging, difficult. Gnats and woodticks (87) were very annoying both day and night in those homes which happened to be infested with them. And, if the child chanced to doze in his cradle in the daytime, he was doubtless considerably irritated by the buzzing house-fly (88) which seemed to

83 Quoted from Arthur Lee's *Journal* by Butterfield, the editor of the *Journal of Capt. Jonathan Heart in 1785*, in a foot-note, p. 24.

84 *Op. cit.*, p. 137.

85 McKnight, W. J., *op. cit.*, p. 158; also *Autobiography of an Irish Traveller*, I, 200.

86 McKnight, W. J., *op. cit.*, p. 157.

87 *Ibid.*

88 *Ibid.*

know that his pudgy little fists were harmless. Another common pest, though not an insect by any means, was the rat (89) which, when numerous, no doubt made of sleeping quite an ordeal for the child and even for the timid adult. We, in our rat-proof houses and bug-proof beds, would know better how to appreciate such comforts, if we could have had the pleasure of spending a night in the home of the frontier child.

With the dawn the mother and father arose to be about their chores. To the mother fell the monotonous task of milking. Before leaving the house, however, she made sure of the safety of her smaller children during her absence, by tying them in bed. (90) This prevented them from rising and playing with the fire or wandering from the house into places where they might be in danger from snakes and wild beasts, while she was away. (91) On her return she turned them loose that they might rise and dress for breakfast.

In the earliest days, before sheep, which furnished the wool for homespun, could be raised, (92) the clothing which these children donned, as well as that of their parents, was made of deer skin. (93) After sheep were introduced, there was a little more variety, though all the garments were still made at home. Sometimes, when deer skin or wool was scarce, the industrious housewife exercised her ingenuity in making cloth from buffalo wool or nettle bark. (94) These latter materials, though not quite so pleasing to the eye, were still very serviceable.

89 Loskiel, *Extempore on a Wagon*, p. 23. Loskiel puts his experience in verse, which is translated by J. Max Hark, in the following manner;

“At Kilian Grey’s we spent the night,
As comfortable as we might,
Where swarming rats on the rampage
In constant battle us engage.”

90 McKnight, C., *op. cit.*, p. 200.

91 *Ibid.*

92 Before sheep be raised the number of wolves and other wild beasts, which preyed upon them, had to be nearly exterminated or driven farther from the settlements.

93 Tryon, *op. cit.*, p. 158, who quotes it from Hildreth, S. P., *Pioneer History*, p. 392; see also “Moravian Diaries of Travel Through Va.” *Va. Ma. of Hist. and Biog.*, XI, 117.

94 McKnight, C., *op. cit.*, p. 200.

If the boy had proceeded to dress in the order in which boys do today, he would have first slipped into his underwear. As such garments are never mentioned by the early writers, they were, in all probability, unknown or at least considered as unnecessary. His shirt was usually of deer skin (95) though those of tow-cloth (96) or linsey-woolsey (97) were not uncommon. Generally his pantaloons were made of buckskin, (98) at least before wool could be procured for the homespun, (99) which was later used. At a still later date corduroy pants and overalls were common. In any case the trousers were supported by leather or woolen "gallowses." (100) Rarely did the boy wear stockings, (101) but those which he had were likewise a home product. (102) For shoes he wore moccasins made after the Indian fashion, (103) but, if he had lived near Pittsburgh in 1789, he might have persuaded his parents to have bought him some "store" shoes. (104) If he had had occasion to use his hat before breakfast, he would have put on, in the summer time, one made of chip or oat straw; in the winter time, one made of skins, usually the epic "coon-skin". (105) A hat of finer texture could have been secured in Pittsburgh (106) but most lads were not so fortunate as to live near the "city". However, having groomed himself in all but his hat, our lad was ready for breakfast, and we doubt if he wasted much time in his ablutions, if he was anything like the modern youngster.

95 *Ibid.*, p. 652.

96 *Ibid.*, p. 200 .

97 *Ibid.*, p. 199.

98 Tryon, *op. cit.*, p. 158 (see note 93); also McKnight, W. J., *op. cit.*, p. 153.

99 Van Voorhis, *op. cit.*, p. 52.

100 McKnight, W. J., *op. cit.*, p. 153.

101 Parkinson, *Tour in America*, p. 593. This author is writing of the country near Baltimore, Md., in 1800, but if shoes and stockings were "rare" there at that time they must have been even more rare on the frontier.

102 Van Voorhis, *op. cit.*, p. 52.

103 McKnight, W. J., *op. cit.*, p. 153; also McKnight, C., *op. cit.*, p. 200.

104 "Children's shoes" and "children's hats, fine and course", were advertised for sale by Elliot, Williams and Co., in the *Pittsburgh Gazette*, Jan. 17, 1789.

105 McKnight, C., *op. cit.*, p. 153.

106 See note 104.

His sister's toilette being a little more elaborate than as always, took a longer time, perhaps. If the woollen cloth had not been sufficient for the garments of both her and her brother, it can be imagined that she was given the woolens, since she had helped to spin and weave that material. (107) Linen, too, made from either flax or nettle bark, was quite common, and sometimes the linen and wool were woven together to make the popular cloth known as linsey-woolsey. (108) As in the case of the brother, if the girl clothed herself in underwear it has not been mentioned. Her dress "consisted of little more, in common, than a simple bodice and petticoat" or, as they were called, linsey coats and bed gowns. She knew little or nothing of ruffles, curls, combs, rings and other jewels. (109) Her stockings, when she wore any, like her brother's were homemade. (110) Generally both she and her mother "went barefoot in summer, and in the winter covered their feet with moccasins, calf-skin shoes, buffalo overshoes and shoe-packs." (111) If she were so fortunate as to have "store" shoes, she was very careful of them, and even when going to church would carry them until nearly there and then step into the bushes to put them on. (112) Her hat which hung on a peg in the wall was simply an ordinary sunbonnet or, if she were more favored, a bonnet of beaver or "gimp leghorn." (113) German parents usually dressed their girls "plainly but decently", (114) but one traveller, writing of the girls in one family, says: "I notice their shifts being made exactly like shirts, except the collar, they button at the top." (115) It is evident, therefore, that as far as materials and stuffs from which to make her dresses, were concerned, our frontier lass was extremely limited. How-

107 McKnight, C., *op. cit.*, p. 652

108 McKnight, W. J., *op. cit.*, p. 154; also McKnight, C., *op. cit.*, p. 199; also Doddridge, *op. cit.*, p. 113.

109 Weld, *Travels Through the States of N. A. and the Provinces of Upper and Lower Canada*. (4th edition), p. 152; also McKnight, C., *op. cit.*, p. 201.

110 Van Voorhis, *op. cit.*, p. 52

111 McKnight, W. J., *op. cit.*, p. 154.

112 *Ibid.*

113 *Ibid.*; also McKnight, C., *op. cit.*, p. 201.

114 *Autobiography of an Irish Traveller*, I, 141.

115 "Extracts from the Diary of Abijah Hill", *Pa. Mag. of Hist. and Biog.*, XIV, 192.

ever, if she could have reached Pittsburgh in 1786, she might have chosen from a list that included chinzes, cotton denim, fine Irish linens, cambrics, lawns, muslins, gauzes, and flannels. (116) Some girls did have this opportunity, and one old frontier father, who had to pay the bills for two of his daughters' wedding apparel, sadly laments the high cost of living in an article to the *Pittsburgh Gazette* on November 18 of that year. But most girls, like the young lady under discussion, had no such opportunity. In fact, this little miss had no time to bewail her lot as she clothed herself in her modest garments, if she were to reach the breakfast table before her brother had made away with her share.

The breakfast to which the children sat down was very meagre according to our standards. In the earliest days if their parents had been fortunate enough to have secured or raised a sufficient quantity of corn and a few hogs, they were regaled with the usual "hog and hominy", with pone or Johnny cake for bread. (117) If these provisions were lacking, they sometimes had no breakfast at all until the father or older brother had procured it from the woods. (118) In fact, before hogs were raised they had to depend almost entirely upon wild game for their meat. (119) And it was no uncommon thing for some of the families to live several months without a mouthful of bread of any sort. (120) At a later period, when cows could be kept, the mother might prepare for them a breakfast of a little milk boiled with meal or hominy, (121) and, if buckwheat were obtainable, some buckwheat cakes. (122) For years, coffee, as a drink for any meal, was unknown (123) so they necessarily had to have recourse to the more healthful drinks of milk

116 *Pittsburgh Gazette*, Sept. 2, 1786.

117 Doddridge, *op. cit.*, p. 88.

118 *Ibid.*, p. 98.

119 Boucher, editor, *A Century and a Half of Pittsburgh and Her People*, I, 261.

120 Doddridge, *op. cit.*, p. 98; also "Moravian Diaries of Travel Through Va.", *Va. Mag. of Hist. and Biog.*, XI, pp. 123ff.

121 Wilkeson, *op. cit.*, p. 158; also *Pittsburgh Gazette*, Nov. 18, 1786.

122 McKnight, W. J., *op. cit.*, pp. 155, 158.

123 Warner, publisher, *Hist. of Allegheny Co., Pa.*, I, 131.

and water. (124) By 1800, though, both tea and coffee had come into quite common use. (125) A rugged breakfast it was indeed, but altogether fitting for such rugged youngsters.

While speaking of their diet, it will be well to inspect their menus for dinner (they had no luncheon then!) and supper. Our foremost authority, Mr. Doddridge, states that in the earliest days the breakfast and dinner menus were the same. (126) We may infer, however, that their bacon was varied at this meal by venison, bear meat, wild turkey, or other game from the forest. (127) The "standard dish" at supper, for both children and adults, was milk and mush, though if milk were scarce, recourse was had once more to hominy. (128) The mush was eaten with sweetened water, molasses, bear's oil, or gravy. (129). Such were the common delicacies with which the frontier children satisfied their hunger.

But, we must not think that the above menus were exhaustive or unchangeable. If the homes were near the river, fish were a pleasing change. (130). If the

- 124 May, *Journal and Letters of Col. John May*, p. 145. Col. May, visiting at Squire Zane's, in Wheeling, in 1789, complains: "Have been here a month, and have never seen anything to drink on the table but cold water; . . . Once in a while Bohea tea for breakfast, ..."
- 125 "Extracts from the Diary of Abijah Hill". *Paa. Mag. of Hist. and Biog.*, XIV, 191. Mr. Hill records: "My breakfast was this morning two cups of coffee without sugar, and three eggs; bread baked hard, and crust wet." (This was in a German home). Also Michaux, *op. cit.*, p. 163. writing in 1802, says, "the greater part of them drink tea and coffee daily". Also a contributor to the *Pittsburgh Gazette*, Nov. 18, 1786, writes, "my time of breakfast, which used to take ten minutes in eating milk, or pottage made of it, now takes my whole family an hour at tea and coffee."
- 126 *Op. cit.*, p. 88.
- 127 *Ibid.*, p. 82; see also "Moravian Diaries of Travels Through Va.", *Va. Mag. of Hist. and Biog.*, XI, 122; also Jardane, *op. cit.*, p. 12. Mr. Jardane, writing in 1795, says: "Eating, as in every part of Pennsylvania, is pretty good; excellent venison often presenting itself three times a day".
- 128 Doddridge, *op. cit.*, p. 88; also McKnight, W. J., *op. cit.*, p. 155; also May, *op. cit.*, p. 145; Col. May, at Squire Zane's in Wheeling, in 1789, complains: "always bread and milk for supper".
- 129 Doddridge, *op. cit.*, p. 83.
- 130 *Ibid.*, p. 82; also *Autobiography of an Irish Traveller*, I, 223; also McKnight, W. J., *op. cit.*, p. 158.

foxes were not too voracious, chickens and eggs could be had. (131) Salted meats were provided for times when fresh meat was not procurable. (132) In the summer time fresh vegetables such as potatoes, (133) pumpkins and squashes, (134) roasting ears, (135) turnips, (136), beans, (137) carrots, (138) lettuce, (139) cabbage, (140) and onions (141) were to be had. Sometimes special dishes were prepared by the mothers to tickle the palates of her progeny. Sweet milk or butter-milk might be boiled and thickened to make a kind of pudding; (142) delicious doughnuts might be fried; (143) and, on rare occasions, they might be feasted upon a baked potpie. (144) German children were permitted to eat only sparingly of "boiled animal food" but made up for such privation by consuming "large quantites of vegetables", particularly salads. (145) They were also partial to cheese (146) and sausage, (147) but their most

- 131 *Autobiography of an Irish Traveller*, I, 154; also "Extracts from the Diary of Abijah Hill", *Pa. Mag. of Hist. and Biog.*, XIV, 191, 193.
- 132 Michaux, *op. cit.*, p. 150; also Weld, *op. cit.*, p. 173; also Loskiel, *op. cit.*, p. 145.
- 133 *Autobiography of an Irish Traveller*, I, 154, 233.
- 134 Doddridge, *op. cit.*, p. 82; also Baily, *op. cit.*, p. 151; also May, *op. cit.*, p. 145.
- 135 Doddridge, *op. cit.*, p. 82.
- 136 Weld, *op. cit.*, p. 173.
- 137 May, *op. cit.*, p. 145.
- 138 *Autobiography of an Irish Traveller*, I, 233.
- 139 "Extracts from the Diary of Abijah Hill", *Pa. Mag. of Hist. and Biog.*, XIV, 193.
- 140 Baily, *op. cit.*, p. 136.
- 141 McKnight, W. J., *op. cit.*, p. 153.
- 142 *Ibid.*
- 143 *Ibid.*
- 144 *Ibid.*; also Doddridge, *op. cit.*, p. 88.
- 145 Rush, *op. cit.*, p. 20; also "Extracts from Diary of Abijah Hill", *Pa. Mag. of Hist. and Biog.*, XIV, 192. Hill writes of a German meal: "Salad with milk, oil, vinegar, bonny clabber and bread; Good God! how can they work so hard on such food!"
- 146 "Moravian Diaries of Travels Through Va.", *Va Mag. of Hist. and Biog.*, XI, 122; also *Autobiography of an Irish Traveller*, I, 141.
- 147 Loskiel, *op. cit.*, p. 23. Loskiel versifies:
" With mine host Sewitz, where we dined,
 Our meal was scant, the same in kind
 As almost daily was our lot;
 'Twas sausage, tongue and ham we got."

delectable delicacy, then as now, was "sourcrout." (148) It is evident, therefore, that the pioneer children, usually had wholesome food of a sufficient variety. Thus, Mr. Doddridge, who lived and thrived, as a boy and man, upon such fare, asserts that most of the settlers were provided with "the richest milk, the finest butter and best meat that ever delighted man's palate", and that these foods "were eaten with a relish which only health and labor could command." (149)

A part of this food the children themselves helped to provide. Then, even more than now, fishing was a favorite pastime of the boys. And, if the records may be believed, their efforts were usually well rewarded, for the rivers of Western Pennsylvania abounded in pike, bass, catfish, suckers, sunfish, horn-chubs, mountain trout, perch, buffalo, sturgeon, and the slippery eel. (150) The smaller boys sometimes contented themselves by fishing with pinhooks for minnows, (151) but as soon as they were old enough to handle a pole of any size they vied with their older brothers and fathers in catching the larger fish. And there were *large* fish in these rivers in those days! Perch weighing five and one-half pounds (152) and sturgeon four and one-

148 Rush, *op. cit.*, p. 20. See also Baily, *op. cit.*, p. 136. Here Mr. Baily gives an account of a German meal, which, while it must not be taken as portraying a general condition, is worth repeating. The account is partly abbreviated as follows: "First of all, some sour milk was warmed up and placed on the table." Then the whole family consisting of seven or eight, partook of it, all sitting around one large bowl, and dipping spoons in one after another. After this stewed pork was served with hot pickled cabbage called "warm slaw". "This was devoured in the same hoggish manner, every one trying to help himself first, and two or three eating off the same plate, and all in the midst of filth and dirt. After this was removed, a large bowl of cold milk and bread was put on the table, which we partook of in the same manner as the first dish, and in the same order. The spoons were immediately taken out of the greasy pork dish, and (having been just cleaned by passing through the *mouth*) were put into the milk; and that with all the *sang froid* necessarily attending such habitual nastiness. Our table, which was none of the cleanest (for as to cloth, they had none in the house), was placed in the middle of the filth and rubbish of the house; and a fine large fire, blazing at one end, served us instead of a candle."

149 Quoted in McKnight, C., *op. cit.*, p. 200.

150 McKnight, W. J., *op. cit.*, p. 158; also May, *op. cit.*, p. 32.

151 McKnight, C., *op. cit.*, p. 731.

152 May, *op. cit.*, p. 36. Probably Col. May was referring to the wall-eyed pike, sometimes called perch in those days, for the

half feet long (153) were not uncommon, while in the Ohio, particularly, catfish were frequently caught weighing from forty to seventy pounds. (154) The excitement can be imagined when the small boy hooked one of these larger fish.

The children also assisted in the gathering of the wild fruits and nuts of which there were a great variety. In summer, strawberries, service berries, gooseberries, whortleberries, blackberries, raspberries and May apples (155) could be gathered from the clearings and forest near their home. In the late summer and fall wild fruits such as crab apples, black haws, cherries, plums, and grapes could be had. (156) And, for those who liked them, pawpaws might be gathered after the first frost. (157) At the same time nuts of many kinds such as hickory nuts, walnuts, hazel nuts, and chestnuts (158) were to be had in abundance. Hickory nuts must have grown to enormous size in those days, for one traveller records that he had found them "as big as pullet's eggs". (159) When the season came for the gathering of these products of the forest, the children assembled in large companies, when possible, and were escorted to the timber by a guard (160) who protected them from the dangers that lurked there. And well he should, for the deadly copper-head rattle snakes were very numerous (161) as were also bears, (162), wolves, panthers and "tiger cats", (163) especially in the earliest days; but most to be feared was their constant enemy, the Indian. When such dangers were imminent, it is doubtful if the feeling of dread was entirely dispelled from the minds of the children by the pleasures of their frolic.

However, the occupations of our pioneer children were not always so pleasant as fishing nor so frolicsome as the gathering of fruits and nuts. The boys were need-

-
- actual perch is not known to have ever been seen that large.
153 *Ibid.*, p. 52.
154 *Autobiography of an Irish Traveller*, I, 232; also May, *op. cit.*, p. 88.
155 Doddridge, *op. cit.*, p. 71; May, *op. cit.*, p. 97.
156 Doddridge, *op. cit.*, pp. 71ff.
157 May, *op. cit.*, p. 97.
158 Doddridge, *op. cit.*, p. 71.
159 May, *op. cit.*, p. 69.
160 Doddridge, *op. cit.*, p. 71.
161 *Ibid.*, p. 65.
162 Ashe, *op. cit.*, p. 20; also Doddridge, *op. cit.*, p. 57.
163 Ashe, *op. cit.*, pp. 16f; also Doddridge, *op. cit.*, pp. 57ff.

ed to help their fathers in the work of the farm and the girls to assist their mothers in the household duties. The German parents were especially careful to train their offspring in these respects, the first lessons they taught them being "*to fear God and to love work.*"(164) Mr. Bailly noticed that the children of certain Irish families were reared in a similar manner, for he notes, in speaking of one particular family, that "their children are all brought up in industry, and have their time fully employed in performing the different necessary duties of the house and farm". (165) But, in general, all parents were equally conscientious in this respect, if records of the duties to be performed by their children are to be relied upon.

The boys' labor varied with the seasons. The most adventurous and therefore most appealing task or pleasure (as the boys regarded it) of the year, was the trip made in the late fall or winter to procure salt for the coming year, for salt was scarce in Western Pennsylvania, or in the state of Kentucky. (166) One man and some boys were chosen from each neighborhood to take charge of the horses, which were ridden to the depots but laden with sacks of salt on their return. (167) Consequently the boys had to make the entire return journey on foot, but in spite of this and the many other fatigues and hazards of the trip, all the boys who were old enough competed with each other to be selected for these distant excursions. (168) On their return they were veritable young heroes and were ever anxious to recite the story of their thrilling adventures to their awed companions. (169)

The remainder of the winter, as in all rural communities even at the present day, was a period of comparative idleness for the men and boys, except for the hunting, trapping, and procuring of wood for the huge fireplace. However, after supper was eaten and the cattle fed, the older boys often passed the long evenings sitting around the fire making axe handles and scrubbing brooms. (170)

164 Rush, *op. cit.*, p. 29. Dr. Rush also states; "The Germans take great pains to produce, in their children, not only habits of labor, but a *love* of it."

165 Bailly, *op. cit.*, p. 135.

166 McKnight, C., *op. cit.*, p. 652; also Boucher, *op. cit.*, I, 266.

167 McKnight, C., *op. cit.*, p. 652.

168 *Ibid.*

169 Boucher, *op. cit.*, I, 266.

170 Warner, publisher, *op. cit.*, p. 126.

But with early spring, when the first thaws had come their labors began in earnest. Then was the time to obtain their year's supply of sugar, and, when the hard maple trees were tapped, there was work for every member of the family. (171) While the older people were doing the laborious part of the work, the children were engaged in graining the sugar and watching the kettle. (172) For the older boys and girls the nights were perhaps the merriest time, as it was then their duty to keep the fires going and the water boiling after their parents had gone home. (173) Sometimes enterprising farmers made a business of making sugar at this season, and employed boys as well as men to help in the work. (174) Later in the spring, when the frost was out of the ground the plowing began, and in this, too, the older boys were called upon to do their share. (175) When the ground had been tilled, they spent many a long day "dropping" corn and sowing the other grains, which later, while growing, had to be hoed and weeded.

When summer came with its bright sunshine and hot days, the harvesting began. In haying time the stronger boys took their places in the rear of the ranks of the mowers, (176) their scythes being hung well "in", so as to cut a narrower swath than those of the huskier men ahead. (177) If it was their first season at such work they were often cautioned "to stand and point out evenly, so as not to leave 'hog-troughs' on the meadow when the hay was raked up." (178) The younger boys sometimes helped by piling the swaths into haystacks. During the cutting of the grain the larger boys were given a sickle, instead of a scythe, and initiated into the mysteries of this kind of work. (179) Or if their services were not needed in this operation, they were assigned the duty of binding the grain, which the others had cut,

171 Paily, *op. cit.*, p. 182.

172 *Ibid.*

173 Boucher, *op. cit.*, I, 260.

174 Lincklaen, *op. cit.*, p. 43.

175 Parkinson, *op. cit.*, p. 387. Though this reference refers to people near Baltimore, it is not too much to infer that boys on the frontier also were required to help in the plowing.

176 McKnight, W. J., *op. cit.*, p. 153.

177 *Ibid.* For boys' part in haying see also article in the *Pittsburgh Gazette*, Dec. 16, 1786; also Owens, *op. cit.*, p. 117.

178 McKnight, W. J., *op. cit.*, p. 153.

179 *Ibid.*, p. 152; also *Pittsburgh Gazette*, Dec. 16, 1786.

into convenient sheaves. (180) After the grain was thoroughly dried, it was usually threshed with flails, (181) but sometimes it was tramped out on the barn floor by horses ridden by small boys. This method can best be described in the words of one who had no doubt, threshed many a bushel in such a manner, if one may judge from his description. He writes:

"The tramping was done by horses and by farmers who had good or extra barn floors. The sheaves were laid in a circle, a man stood in the middle of the circle to turn up and over the straw as needed, and then, with a boy to ride one horse and lead another, the 'tramping' in the circuit commenced. This was hard work for the boy; it made him tired and sore *where* he sat down. To prevent dizziness, the travel on the circuit was frequently reversed. One man, a boy, and two horses could tramp out in this way in a day about fifteen bushels of oats" (182).

Slight wonder, therefore, that the lads looked forward to the time when, all the crops being harvested and stored, they might prepare for the annual "salt trip" and its thrilling experiences.

As a general thing the girls' labor consisted in helping their mothers with the housework. There were the usual duties of cooking, baking, washing, ironing, scrubbing, and churning, in which the girls soon learned to help. But, since the women folk in those days had to supply the whole household with cloth for their garments the little ladies were early taught the arts of spinning, weaving, and knitting. (183) In winter they spun the flax; in the spring the wool; from the warp and weft of which they wove linen, linsey and woolen cloths (184) or knitted warm stockings. (185) Frequently the girls and women made merry at these tasks, by gathering, with their spinning wheels and looms, in the spacious rooms of the block houses, where they cheered each other with song and sprightly conversation. (186)

Their labors were not all within the house, however.

180 Owens, *op. cit.*, p. 117.

181 McKnight, W. J., *op. cit.*, p. 152.

182 *Ibid.*

183 *Ibid.*, p. 201; also Rush, *op. cit.*, p. 25; also Parkinson, *op. cit.*, p. 388.

184 Note by I. D. Rupp in Rush, *op. cit.*, p. 25.

185 Parkinson, *op. cit.*, p. 388.

186 Quoted from S. P. Hildreth, *Pioneer History*, p. 392, in Tryon *op. cit.*, p. 158.

They soon learned to assist their mothers in milking, (187), a duty which the frontier women always performed. In the sugar-making season they had their share of the duties, as has already been noted. (188) During spring and summer the garden was their especial care. (189) This it was their task to cultivate and keep in order. (190) And sometimes, when the harvesting season was on, and the men were pressed for help or time, the women and girls forsook their household affairs to aid their husbands and brothers in binding the sheaves of grain or piling the hay in cocks. (191) Right heartily were they welcomed by the men and boys who well knew that with them came a "piece", or lunch, of which pie would constitute the major part. (192)

From the foregoing discussion, one can easily understand how it was possible for F. A. Michaux, traversing the territory in 1802, to record:

"In this part of Pennsylvania every individual is content with cultivating a sufficiency for himself and family; and according as that is more or less numerous the parts so cleared are more or less extensive; whence it follows, that the larger a family a man has capable of assisting him, the greater independence he enjoys; this is one of the principal causes of the rapid progress that population makes in the United States." (193).

Consequently, we can see that the importance of children as a labor supply was well recognized in those times.

But we must not gather the idea that parents made their children spend all their time at work, for the young people of that time had their games and amusements, even as now, though they were not so varied as those of the present day. Little is known concerning their holiday festivities, but Reverend David McClure, who visited this region in the winter of 1773, writes: "Christmas and New Year Holidays are seasons of wild mirth and

187 Parkinson, *op. cit.*, p. 388; also Rush, *op. cit.*, p. 25.

188 See page 113.

189 Rush, *op. cit.*, p. 25; also Parkinson, *op. cit.*, p. 388.

190 Mr. I. D. Rupp in a note, in Rush, *op. cit.*, p. 25, says (writing in 1875): "Not more than seventy years ago, the good housewife aided by her daughters, would cultivate the garden dress and keep it in order, decorate the cottage with choice honeysuckles, and direct the tendrils of the native grape, that shaded the house."

191 *Pittsburgh Gazette*, Dec. 16, 1786.

192 Owens, *op. cit.*, p. 117.

193. *Op. cit.*, p. 142.

disorder here." (194) This spirit was no doubt communicated to the children, for young Brackenridge tells us:

"The most prominent incident which fixed itself in my memory was the barring out of the schoolmaster at Christmas, in order to bring him to terms on the subject of the holiday. He made many and fearful attempts to take the castle by assault, but without success, and at last essayed to come down the wooden chimney of the log cabin, but the fire below, showers of hot ashes, and pointed firebrands soon caused him to reascend. He finally yielded to the demand of two weeks, doubtless much against his will." (195)

Evidently this was a common occurrence at the Christmas season and furnished much amusement for the children, large and small.

Other winter sports in which both children and adults participated were sleighing, skating and coasting. One traveller, visiting Pittsburgh in 1806, writes:

"In winter, *caroling* or *sleighing* predominates; the snow no sooner falls, than pleasure, bustle, and confusion, banish business, speculation, and strife; nothing is seen but mirth, and nothing is heard but harmony." (196).

But the children of Pittsburgh were not the only ones to enjoy such pleasures for in nearly every farmyard could be seen sleighs or sledges. (197) "Sliding and skating", moreover, were enjoyed to such an extent, and prevailed "so universally on Sundays", that a very pious subscriber to the *Pittsburgh Gazette* (198) saw fit to remonstrate against such pastimes being permitted on the day supposed to be set aside for worship. There is no record to show that his protest was heeded, so we may suppose that the sports continued unabated. As soon as the settlements were sufficiently large to warrant it, plays or entertainments were sometimes given by the young people. At Washington, Pennsylvania, on January 3, 1797, the young people presented the comedy called "Trick upon Trick or the Vintner in the Suds". An admission fee of twenty-five cents was charged, which was to be given to the academy at that place. (199)

With the vanishing of the snow and ice and the com-

194 Quoted in Hanna, *op. cit.*, II, 83.

195 *Op. cit.*, p. 13.

196 Ashe, *op. cit.*, p. 30.

197 Weld, *op. cit.*, p. 159.

198 Aug. 16, 1788.

199 Crumrine, editor, *History of Washington Co., Pa.*, p. 529.

ing of spring, the above mentioned amusements could no longer be enjoyed. Now came the sugar-making season with its attendant fun and merriment. (200) Marbles, too, the customary game of spring, was played by the youngsters, (201) some of whom, slyly gambled with them. (202) Hustle-cap, (203) also a game of chance and skill, something like our game of pitch-and-toss, was played at this season. At Easter time some of the young people boiled eggs in logwood, which dyed the shell crimson, and then scratched figures thereon. (204) The young men and women used these as love tokens, but the younger children struck them against each other and that which broke became the property of him whose egg remained whole. (205) However, summer was soon upon them and the amusements of spring gave place to those more fitting for the warmer weather.

Then, as ever in rural communities, running, jumping, wrestling, (206) swimming, (207) and other games calling for physical exertion, were the most popular. With the younger boys, the passion for imitating Indians was as common then as now. Thus, we learn that they practised throwing the tomahawk and using the bow and arrow. Some became quite skillful in the latter art and could frequently succeed in bringing down a bird or a squirrel. In imitating the calls of birds and beasts, also a favorite pastime with the boys, they were often so clever as to be able to lure within range of their weapons the wild game of the forest. (209). In the evening, the youngsters, tired by their play, were content to sit and listen to their mother (if they were fortunate enough to

200 See page 115.

201 Brackenridge, *op. cit.*, p. 10; also Graydon, *Memoirs of His Own Time*, pp. 29, 55

202 Graydon, *op. cit.*, p. 29.

203 Brackenridge, *op. cit.*, p. 10.

204 Anburey, *Travels Through the Interior Parts of America*, II, 500.

205 *Ibid.* Mr. Anburey observed this custom in Maryland in 1781, but since many of the settlers in Western Paa. came from that state, it is safe to conclude that the cusom was brought with them.

206. Doddridge, *op. cit.*, p. 123.

207 *Pittsburgh Gazette*, Aug. 16, 1788.

208 Doddridge *op. cit.*, pp. 122f.

209 *Ibid.*

have such a learned one) tell them stories of knight-errantry or of Jack and the Giant, (210) before she tucked them into bed and sang them to sleep with the song about "Old Grimes". (211) For the older boys and girls dances were sometimes arranged. These were of the simplest kind, such as three and four-handed reels and jigs, for the contra dance, cotillions and minuets were unknown in the earliest days. (212) Concerning these dances, Mr. Baily, who, on his tour in 1796, danced with the daughters of a farmer who lived about thirteen miles from Pittsburgh, says they were "not much in the style of Bath and Paris, but sufficiently pleasing to drive away the gloom inspired by the surrounding wilderness, and to banish all idea of separation from civilized society." (213) A couple of years later these young ladies might have learned the then modern dances, if they could have taken lessons from B. Holdich in Pittsburgh, who advertised himself as being able to teach the "Minuet Cotillion, the Court or England Cotillion (composed by Francis), the Scotch Minuet, the Plain Minuet", "the Minuet de la Cour", "the most fashionable Country Dances, and the City Cotillion, as taught by Sicard and Quesnet in Philadelphia, New York, and Baltimore". (214)

Doubtless many of these summer pastimes were indulged in long after the autumn had come, but certain frolics belong to the late summer and autumn alone. When it came time to harvest the flax, which was done by pulling it out by the roots and leaving it to rot on the ground, a "pulling frolic" was announced, (215) and the young people gathered to perform this sugar-coated labor. (216) Surely it must have been an effective way to get the work done quickly and the young people unquestionably had their fun. The Germans followed a

210 *Ibid.*, p. 124.

211 McKnight, W. J., *op. cit.*, p. 174. Mr. McKnight says that this song, written by Albert G. Greene, was sung in every pioneer family. It had many verses which he records, the first of which begins: "Old Grimes is dead, that good old man,
We ne'er shall see him more;
He used to wear a long black coat
All buttoned down before," etc.

212 Doddridge, *op. cit.*, p. 123.

213 *Op. cit.*, p. 151.

214 *Pittsburgh Gazette*, June 30, 1798.

215 McKnight, W. J., *op. cit.*, p. 154.

216 *Ibid.*

similar method when the time came for the making of apple butter, which was their favorite "spread". Mr. Owens describes such a party in the following manner:

"The labor-saving apple-parer had not yet been invented, and boys and girls vied with each other in speed and neatness of paring and quartering the apples. These were occasions of great merriment, story-telling, jesting and coquettish repartee inspired the labor of the evening, and activity of tongue was only equalled by nimbleness of finger. When the apples had been prepared, refreshments were served, usually consisting of pies, cakes, cider, and other things so delectable to the German palate; after which the festivities of the evening would close with a good old-time 'jig.'" (217).

It was necessary that such tasks as these should be done, and, since the time that could be devoted entirely to pleasure was limited, the pioneers were wise in making these necessary tasks as pleasant and as full of fun as possible.

Certain games, that could be played at parties, were quite common the year around. These parties were not possible, of course in the earliest day, but as the country was settled and more children were brought closer together, such social gatherings of the young were more frequent. They were generally "called kissing parties because in all the plays, either as a penalty or as part of the play, all the girls who joined in the amusement had to be kissed by some one of the boys." (218) The coquettish objections of the girls to this part of the play were the sources of amusement, of course. Nearly all of these plays were musical and vocal. (219) A description of them can best be given in the words of Mr. W. J. McKnight, who, no doubt, had been a participant in many of them as a boy.

A popular play was for all the persons present to join hands and form a ring, with a dude of that time, in shirt of check and bear-greased hair, in the centre. Then they circled round and round the center person, singing—

"King William was King James's son,
And of that royal race he sprung;
He wore a star upon his breast,
To show that he was royal best,

217 *Op. cit.*, p. 116.

218 McKnight, W. J., *op. cit.*, p. 162.

219 *Ibid.*, p. 163.

Go choose your east, go choose your west,
Go choose the one that you like best,
If he's not here to take your part,
Go choose another with all your heart."

The gentleman in the centre then chose a lady from the circle, and she stepped into the ring with him. Then the circling was resumed, and all sang to the parties inside,—

"Down on the carpet you must kneel,
Just as the grass grows in the field;
Salute your bride with kisses sweet,
And then rise up upon your feet."

The play went on in this manner until all the girls present had been kissed.

Another popular play was to form a ring. A young lady would step into the circle, and all parties would join hands and sing,—

"There's a lily in the garden
For you, young man;
There's a lily in the garden,
Go pluck it if you can," etc.

The lady then selects a boy from the circle, who walks into the ring with her. He then kisses her and she goes out, when all the rest sing,—

"There he stands, that great big booby,
Who he is I do not know;
Who will take him for his beauty?
Let her answer, yes or no."

This play goes on in this way until all the girls have been kissed.

Another favorite play was:

"Oats, peas, beans, and barley grows;
None so well as the farmer knows
How oats, peas, beans, and barley grows;
Thus the farmer sows his seed,
Thus he stands to take his ease;
He stamps his foot and claps his hands,
And turns around to view his lands," etc.

A live play was called "hurly-burly". Two went round and gave each one, secretly, something to do. This girl was to pull a young man's hair, another to tweak an ear or nose, or trip some one, etc. When all had been told what to do, the master of the ceremonies cried out, "Hurly-burly". Everyone sprang up and hastened to do as instructed. This created a mixed scene of a ludicrous character, and was most properly named "hurly-burly".

Another great favorite was:

"Oh, sister Phoebe, how merry were we
The night we sat under the juniper-tree,

The juniper-tree, I, oh.
Take this hat on your head, keep your head warm
And take a sweet kiss, it will do you no harm,
But a great deal of good, I know," etc.

Another was:

"If I had as many lives
As Solomon had wives,
I'd be as old as Adam;
So rise to your feet
And kiss the first you meet,
Your humble servant, madam."

Another was:

"It's raining, it's hailing, it's cold, stormy weather;
In comes the farmer drinking of his cider.
He's going a-reaping, he wants a binder,
I've lost my true love, where shall I find her." (220).

One is reminded as he reads how these games were played, of certain games, as "The Farmer in the Dell", now played by rural children in certain regions of the country, and wonder if the latter are not descendant from the former.

Without doubt these boys and girls often quarrelled at their play, and, like all children, sometimes disobeyed their parents. For such misbehavior the punishments were probably as varied as they are now, but one thing is certain, the parents of that day did not believe in sparing the rod and spoiling the child. A writer in the *Pittsburgh Gazette*, March 10, 1787, makes the statement that "infants and boys are chastised by the hand of the parent and master", and Loskiel, who travelled through this region in the early days, and put down his observations in verse, writes of one occasion:

"A child that just had 'walloped' been,
Screamed lustily, as all, I ween,
Are wont to do when smart the blows
The parents' rod on them bestows." (221).

That such punishment was the common method of disciplining the school children is attested in many places. (222) The universal use of this mode of chastising the young is proof that it was effective, temporarily at least.

220 *Ibid*, pp. 163ff.

221 *Op. cit.*, p. 24.

222 *Pittsburgh Gazette*, Nov. 24, 1798; also Lambing, *Allegheny Co., Its Early History and Subsequent Development*, p. 82;

Due to their outdoor life, wholesome food and active pastimes, the children were usually healthy. Particularly was this so in the mountains where they had, according to Weld, "a healthy ruddy appearance", especially "the female part of the peasantry." (223) But in spite of their hardiness, the young folks were subject to the usual diseases of children. Their common afflictions were worms, (224) coughs and croup, (225) the itch, (226) and the many other aches and pains of childhood. Besides these ordinary ailments, they were occasionally visited with infectious and contagious diseases such as measles, (227) whooping cough, (228) small pox, (229) scrofula, (230) erysipelas, (231) fevers of different kinds, (232) and ague, (233). Moreover, since the witchcraft delusion had not yet been entirely dispelled, certain strange and incurable diseases of children as those of the internal organs, dropsy of the brain, and the rickets, were ascribed to the malignant power of witches. (234) It is not to be supposed that all these bodily disorders occurred at one time or in the same place, but enough of them did occur at various times and places as to enable the settlers to make use of the many homely remedies they had brought with them or had since concocted as necessity required.

223 *Op. cit.*, p. 152.

224 Doddridge, *op. cit.*, p. 116; also May, *op. cit.*, p. 47.

225 Doddridge, *op. cit.*, pp. 116, 120.

226 *Ibid.*, p. 119; also "Extracts from the Diary of Abijah Hill", *Pa. Mag. of Hist. and Biog.*, XIV, 193.

227 Michaux, *op. cit.*, p. 151; Brackenridge, *op. cit.*, p. 10.

228 Boucher, *op. cit.*, I, 188; also Owens, *op. cit.*, p. 124.

229 Crumrine, editor, "Minute Book of the Va. Court held for Yohogania County", in *Annals of the Carnegie Museum*, II, 109.

230 Sachse, *The German Sectarians of Pa.*, I, 178.

231 Doddridge, *op. cit.*, p. 120.

232 *Ibid.*, pp. 83, 116; also Ashe, *op. cit.*, p. 81.

233 Doddridge, *op. cit.*, p. 83; also *Pittsburgh Gazette*, May 12, 1787.

234 Doddridge, *op. cit.*, pp. 125f; also Owens, *op. cit.*, p. 126.

And necessity did often require them to exercise their ingenuity in this manner, for doctors were few and far between. (235) In fact, doctors were so scarce that almost anyone who knew how to "let blood" was quite a desirable citizen in any community, and often the passing Moravian missionary was called in to perform this office. (236) Sometimes, in desperation, recourse was had to the Indians and their remedies. (237) But usually the settlers had to rely upon their own limited medical knowledge, so most of their medicines were of home concoction and many of a superstitious nature. (238)

Each of the ordinary afflictions had its especial home-ly cures. For worms there were various remedies. Sometimes a half tablespoonful of salt, in solution, would be given; or maybe the scrapings of pewter spoons with sugar; and, when they could be secured, sulphate of iron or green copperas. (239) Mrs. Hulin, a German lady, had "a sovereign cure for worms in children", which she was glad to recommend to other parents:

"Take a half-pint of live angle-worms, put them in a linen bag, and sew them up. Then put them, while yet alive, on the child's stomach. There let them remain six hours; then remove them to the navel; there let them remain for the same time; then remove them to the bottom of the belly for six hours; then take them away, and the child will never be troubled with worms again." (240)

We should think not! To alleviate coughs and croup, of which ailment many children died, the juice of roasted onions or garlic was administered; or, perhaps, syrups, the chief ingredients of which were spikenard and elecampane, might be given. (241) The itch was treated with an ointment made of brimstone and hog's lard. (242) Burns were poulticed with Indian meal, scraped potatoes, roasted tur-

235 Michaux, *op. cit.*, p. 151. 1

236 "Moravian Diaries of Travels Through Va.", *Va. Mag. of Hist. and Biog.*, XII, 135.

237 White, "The Judiciary of Allegheny Co.", *Pa. Mag. of Hist. and Biog.*, VII, 148.

238 Doddridge, *op. cit.*, p. 120; also Sachse, *op. cit.*, I, 178.

239 Doddridge, *op. cit.*, p. 116.

240 May, *op. cit.*, p. 47.

241 Doddridge, *op. cit.*, pp. 116, 120.

242 *Ibid.*, p. 119.

nips, or slippery elm bark. (243) Poison ivy could be relieved by applying the leaves of spice-wood soaked in vinegar. (244) For snake bite many superstitious remedies were considered efficacious, but the most sensible and popular one was to give the patient large doses of a decoction made by boiling the plant, known as white plantain, with milk. (245) The bite of a dog was guarded against infection by applying some of the dog's hair to the wound. (246) Frosted fingers were thawed by immersing them in cold water. (247) As can be seen, several of these remedies might be considered effective today, so the pioneers were not so far wrong after all.

Though superstitious and ridiculous preventatives and remedies were common among all people then, the Germans were particularly credulous. An enumeration of some of their queer beliefs will not only be instructive but amusing. "Falling away" in a child might be cured by placing it in an oven (it is not stated whether the oven should be hot or cold), (248) or in the following manner:

"To cure "falling away" in a child make a bag of new muslin, fill with new things of any kind, and place it on the breast of the child, letting it remain there nine days. In the meanwhile feed the child only with the milk of a young heifer. After nine days carry the bag by the little finger to a brook that flows toward the west and throw it over the shoulder. As the contents of the bag waste away the child will recover." (249)

It was supposed that headaches could be cured by one who had been born on Sunday. (250) If a child were lucky enough to procure the nail of the middle toe of an owl, with which to pick his teeth, he would never be bothered with toothache. (251) Sprains could be cured by rubbing them the first Friday after the full moon; goitre by rubbing the neck three times with the hand of a corpse. (252)

243 *Ibid.*, p. 116.

244 May, *op. cit.*, p. 66.

245 Doddridge, *op. cit.*, p. 117.

246 Brackenridge, *op. cit.*, p. 12.

247 *Ibid.*

248 Owens, *op. cit.*, p. 124.

249 Kuhns, *op. cit.*, p. 247; also Owens, *op. cit.*, p. 124.

250 Owens, *op. cit.*, p. 124.

251 *Ibid.*

252 *Ibid.*

To cure a snake bite, kill the snake and swallow the heart. (253) A felon could be cured by a child which, in its tender years, had killed a ground mole. (254) Children might rid themselves of warts in at least three ways: by stealing a piece of meat and burying it under the drop of the house; by cutting an apple, a turnip, or an onion in halves, rubbing the wart with the pieces, and then burying the latter under the drop of the house; and by washing their hands in water found in the hollow of a stump, providing they never saw the stump again. (255) To cure a boy of homesickness, put salt in the hems of his trousers and make him look up the chimney. (256) If he happened to be troubled with pain anywhere, place a buckwheat cake upon his head. (257) Various other ailments of the young could be cured by putting them three times through a horse collar, (258) or by allowing a black cat to eat some of their soup. (259) "Pow-wow-ing" (saying a little formula, and making a few passes with the hand) was believed to cure nose bleeding, stop the flow of blood due to any cause, remove instantly the pain from cuts, bruises, and burns; to cure almost any skin diseases, and many others more deeply seated. (260) It is not strange to note that most of these supposed cures were for children, for it would have been a hard task, indeed, to have convinced a hard-headed old "Dutchman" that the pain in his corn would cease if he would place a buckwheat cake upon his head.

For the serious diseases of a contagious or infectious nature, the remedies and palliatives of the people in general, were more carefully selected and prepared—sometimes. When afflicted with measles, whiskey was often given to make the patients sweat. (261) Smallpox was allowed to run its course in the earliest times because no one knew how to combat it, but by 1777, inoculation as a

253 *Ibid.*

254 Boucher, *op. cit.*, I, 188.

255 Owens, *op. cit.*, p. 124.

256 *Ibid.*

257 *Ibid.*

258 Boucher, *op. cit.*, I, 188.

259 Owens, *op. cit.*, p. 124.

260 *Ibid.*

261 Michaux, *op. cit.*, p. 151.

preventative was not uncommon. (262) For whooping-cough, syrups (see page 189) were given which gave but little relief. (263) In the case of this disease the Germans again resorted to superstitious measures. As a preventative they caused their children to wear the breast bone of a chicken upon a string tied about their necks. (264) Needless to say their youngsters were assailed the same as the rest, and were cured (?) by having them breathe the breath of a fish or by placing them in the hopper of the mill while the grist was ground. (265) Among them, too, children suffering from scrofula, or who were known to be afflicted with some hereditary taint or diseases, were dosed with a coffee substitute, made of acorns, which was supposed to possess both medicinal and mystical properties. (266) Other people were just as foolish, however, for erysipelas was generally believed to be circumscribed by the blood of a black cat, and, consequently, "there was scarcely a black cat to be seen whose ears and tail had not been frequently cropped, for a contribution of blood." (267) In the case of fevers, an effort was made to make the patient sweat by administering large doses of a decoction of Virginia snake root. (268) This was followed by a strong decoction of white walnut bark, which, if intended for a purge, had been peeled downwards; if for a vomit, upwards. (269) A contributor in the *Pittsburgh Gazette*, May 12, 1787, recommends the following cure for ague:

"Take as much flour of brimstone as will cover half a dollar piece, moisten it to a paste with a glass of rum or port wine, and take it as the fit comes on. This has been seldom known to fail in effecting a cure."

One cannot doubt but what many a child's nose was held

262 "Minute Book of the Va. Court held for Yohogania Co.", *Annals of the Carnegie Museum*, II, 109. The record runs thus: "Ordered, that the inhabitants of this county have leave to Inoculate for the Small Pox, at their houses or such other convenient Places as they may think proper."

263 Doddridge, *op. cit.*, p. 120.

264 Boucher, *op. cit.*, I, 188.

265 Owens, *op. cit.*, p. 124.

266 Sachse, *op. cit.*, I, 194.

267 Doddridge, *op. cit.*, p. 120.

268 *Ibid.*, p. 116.

269 *Ibid.*

before he would take such medicines.

Diseases supposed to have been inflicted by witches were cured (?) in equally mysterious and queer fashions. Doddridge gives us the following ways:

" . . . the picture of the supposed witch was drawn on a stump or a piece of board and shot at with a bullet containing a little bit of silver. This silver bullet transferred a painful and sometimes a mortal spell on that part of the witch corresponding with the part of the portrait struck by the bullet. Another method of curse was that of getting some of the child's water, which was closely corked up in a vial and hung up in a chimney. This complemented the witch with a strangury which lasted as long as the vial remained in the chimney." (270)

Among the Germans similar superstitions prevailed. To prevent witches from entering their homes, they sometimes laid a broom across the door or nailed three horse shoes, toes up, onto the doorstep. (271) If these precautions were disregarded by the Germans or eluded by the witches, and someone in the family became bewitched, the following remedy was prescribed:

" . . . take equal parts of cinquefoil, fennel flower seed, a piece of a human skull, water-soaked wood. These ingredients are to be pulverized. Dose: For a child, as much as will go on the point of a knife." (272)

Crude, ineffectual, and absurd as many of these remedies were, they at least show us to what extremities the pioneer fathers and mothers were pushed to preserve and care for their young. Perhaps the ridiculousness of some of the above cures were apparent to them at normal times, but, when their offspring were near to death, they, like ourselves, were willing to pin their faith to a straw, and, in desperation, prescribed the doses which kindly neighbors suggested.

But the physical welfare of their children was not the only care of the pioneers. Religious and moral training of some sort had to be provided, if their young folks were not to grow up as savages. In fact, such seemed to be their state in 1759, if Col. Bouquet's report of them is not

270 *Ibid.*, p. 126.

271 Owens, *op. cit.*, p. 126.

272 Sachse, *op. cit.*, I, 178.

exaggerated (see page 36). Yet, twenty years later, in certain parts of the region, "there was no other vestige of the Christian religion than a faint observation of Sunday, and that merely as a day of rest for the aged, and a play day for the young. (273) Even the Germans, a people as a rule very religious in those times, when living far in the wilderness, lost the habit of church-going, and many of their children were unbaptized and without proper religious instruction. (274) Under such circumstances it usually fell to the mother to instruct her little ones in the principles of Christianity, if they were to receive any instruction at all. (275)

Soon, however, itinerant preachers made their appearance. These hardy ministers of the Gospel were content to preach their messages in the open air, even in winter, to all who came to hear them. (276) Usually a grove was selected, and there was erected a crude pulpit, constructed of logs or a few rough slabs and covered with clapboards. (277) Seats were sometimes provided for the audience by placing other logs on a gentle incline rising from the pulpit. (278) That the people were anxious to hear these sermons is attested by the fact that they often came ten and fifteen miles to attend; the older folks riding and the young walking. (279) But home instruction was not at all forsaken with the coming of the ministers, or the publishers of the *Pittsburgh Gazette* would not have found it to their interest to publish, or import and advertise for sale, New Testaments, and primers containing the catechism and "the Principles of the Christian Religion, expressed in plain and easy verse, for children." (280) Such conditions existed in the scattered rural communities, but the different sects (see page 36) which emigrated in groups and settled closely together, brought their elders and dea-

273 Doddridge, *op. cit.*, p. 134. Mr. Doddridge was born in 1769, and writes of this condition as existing prior to his tenth year.

274 Kuhns, *op. cit.*, p. 153.

275 Wilkeson, *op. cit.*, p. 160.

276 McKnight, C., *op. cit.*, p. 651.

277 *Ibid.*; also Doddridge, *op. cit.*, p. 199.

278 McKnight, C. *op. cit.*, p. 651.

279 *Ibid.*

280 Issues of May 5, 1787 and June 23, 1787.

cons with them, thus taking care that their religious training should not be endangered under any circumstances. These latter were, therefore, more fortunate than their scattered brethren in the outlying settlements.

Religion and morality cannot well be separated, of course, so when the pioneer parent was providing instruction for his children in one of these spheres he was providing for instruction in both. This must have been done well in some cases, for a writer in the *Pittsburgh Gazette* in 1786, (281) sees fit to remark concerning the people that, "They pay respect to their own manners, and are ambitious that their children should behave in such a manner as to deserve respect in life." By 1788, another subscriber becomes so interested in the welfare of the children of the country that he writes to expostulate with parents for binding out their sons and daughters as servants in genteel families, where they were "seldom instructed properly by their masters and mistresses" and where, their leisure hours being spent in the bad company of "unprincipled servants of both sexes", they would be "early initiated into the mysteries of vice." (282) By 1799, vice and immorality had become so flagrant or general, that efforts at its suppression became necessary, at least so thought a group of high-minded people in the township of Elizabeth who organized an association for that purpose. In the issue of the *Pittsburgh Gazette*, February 16, 1799, they served notice to the public of their intentions and added that they did not want to bring action in a single instance, but that they would if necessary. Apparently this threat had little effect, for a month later, March 16, 1799, they issued an ultimatum through the columns of the same paper, stating that they intended to enforce the laws of the state, among which was one which read that "Any person under the age of sixteen years who shall profanely curse or swear, shall forfeit five shillings". Undoubtedly these people, when undertaking this reform, had in mind the welfare of their young, and such interest speaks well for that day.

Nor was the intellectual training of the children en-

281. Aug. 26; article entitled "Observations on the Country."

282 Aug. 16, 1788.

tirely neglected even under the adverse conditions of the frontier life, though Wilkeson asserts that the Scotch-Irish were sadly remiss in the little that they might have done. (283) Schools, of any kind, were out of the question, of course, until enough settlers had come to establish and support them. (284) In such circumstances the education of the young fell entirely upon the parents. (285) Sometimes the father took this duty upon himself, (286) but it usually fell to the lot of the mother, for Wilkeson tells us:

"The entire education of her children devolved on the mother, and notwithstanding the difficulties to be encountered, she did not allow them to grow up wholly without instruction; but amidst all her numerous cares taught them to read, and instructed them in the principles of Christianity." (287)

Sometimes she was given a little assistance by the minister, if one were located in the neighborhood, who might be prevailed upon to listen to an occasional recitation. (288) But, if a young person wanted to get an education beyond the "three R's", he could get it only by going east of the mountains, or by diligent study in a few ragged, borrowed books, by the dim light of chips and splinters thrown on the winter's fire. (289) It is not to be expected that scholars could be produced under these circumstances.

However, when settlers, sufficient in number to undertake the enterprise, had located near to one another, a teacher might be procured and a school established. In some places this happened very early—as early as 1764 in one instance (290)—but such enterprises were never very

283. *Op. cit.*, p. 204.

284 *Ibid.*

285 Warner, publisher, *op. cit.*, p. 146.

286 *Pittsburgh Gazette*, Sept. 2, 1786. Gilbert Gichen says: "I am not a Latin scholar, neither can I speak French; my father took a wonderful pains to teach me the English language. I had no liberty, however, to bother my brains about Hudebras, Aristotle, or any of those crazy-brained fellows."

287 *Op. cit.*, p. 160.

288 Veech, *op. cit.*, p. 105; also Rush. *op. cit.*, pp. 34f; also Day, *Historical Collections of Pa.*, p. 87.

289 Warner, publisher, *op. cit.*, p. 146; also Day, *op. cit.*, p. 87.

290 McKnight, C., *op. cit.*, p. 223. John McCullough, long a cap-

plentiful in spite of the state law in 1790 providing for the establishment of a "school or schools in every county" (291) And those that were established, prior to 1800, were doubtless so much alike as to permit one to generalize upon their description and operation.

In the earliest times "houses erected especially for school purposes were unknown." (292) Sometimes, when a schoolmaster came into a community, "an impromptu schoolhouse was obtained in the shape of some log cabin vacated by the tenant as unfit to occupy"; (293) or, perhaps, a part of a building erected for another purpose was secured, as was the case at Washington, where the first school was held, in 1787, in the upper part of the court house; (294) and, if no building at all could be secured, the children studied in the groves and recited in the homes of their masters. (295) Among the Germans, however, "the erection of a schoolhouse and a place of worship" was one of the first matters attended to, whenever they made a settlement, according to one authority. (296) Not so with the Scotch-Irish, for "their schoolhouses, when they were induced to build any, were of the cheapest and most uninviting kind, built of logs, open, low, and smoky, lighted with one, or at most, two windows of greased paper." (297) Such were the first educational institutions in Western Pennsylvania.

But as the settlements increased in population, the interest in education was sufficiently stimulated to induce the pioneers to build better houses for their schools. A good description of these first Cathedrals of Learning is furnished us by Mr. Van Voorhis, who pictures one of them as follows:

"It was erected of round oak logs, one story high; about

tive among the Indians, says that, as a lad, while on a trip with some young braves, in Aug. '64, "they came to a schoolhouse, where they murdered and scalped the master and all the scholars."

291 Egle. *The Hist. of Pa.*, p. 235.

292 Van Voorhis, *op. cit.*, p. 15.

293 *Ibid.*, pp. 15f.

294 Crumrine, *Hist. of Washington Co., Pa.*, p. 529.

295 Veech, *op. cit.*, p. 105.

296 Rush, *op. cit.*, pp. 34f.

297 Wilkeson, *op. cit.*, p. 204.

eighteen by twenty feet in size, roofed with clapboards held in place by what were called "weight poles" extending a little beyond the length of the roof; these poles were kept at proper spaces apart by what were called "knees"; these were pieces of timber either round or split, about three feet in length. The clapboards were about six feet long and six inches wide, split like unshaven shingles of nowadays, but of uniform thickness and width. The ceiling was laid loose with inch boards and the floor in the same manner. The space between the logs was filled with "puncheons" and the open space filled with clay mortar. The huge fireplace was made of split logs, interlaid with flat stones laid at an angle of forty-five degrees, and daubed with mortar called "catan" clay. The chimney was "topped" out with split sticks plastered with the same kind of mortar. If the chimney smoked it was attributed to the wind "beating down". The door was hung on wooden hinges and made throughout without nails. The wooden latch with its flaxen string were the fastenings of everyday use. But, to make secure, was accomplished by the wooden bolt which could only be displaced by a practised manipulation of the wire key made at the nearest blacksmith shop. The windows were on the sides, midway between the ceiling and the floor. They were made by taking out on each side a log for about two-thirds of the length, and to keep out the cold and admit light, in the absence of glass, greased paper was used instead of panes of glass. The paper being more frequently used on account of its cheapness. Along these windows, fastened to the log wall, were the boards on which the advanced scholars did their writing. The benches used for seats for the scholars were made of split logs with the split side up—and no backs to lean against. The first was a wood fire—no coal being used." (298)

Without doubt the community was proud of this humble structure, and pointed it out to the passing visitor with as much pride as we do our huge schoolbuildings of stone.

The teachers employed for instructing the young people were often as nondescript as the buildings in which they taught. As they were hired at the lowest possible wages one could expect little else. (299) "Widows and

298 *Op. cit.*, pp. 40f.

299 Wilkeson, *op. cit.*, p. 204.

elderly spinsters" (300) were sometimes secured, though rather infrequently, since men were usually preferred. The latter are characterized and described in various ways, few of which are to their credit. They were men down at the heel (301) who could get no other employment; (302) Irishmen (303) often of questionable habits; (304) or strolling Yankees out of a job. (305) Others, however, were men of education and excellent character sometimes preparing for the higher professions. (306) One teacher, characterized as a "good master", "was a great tobacco chewer and always had the floor near his seat well besmeared with the juice of the weed." (307) As a rule they were of a roving nature and, since they had no homes of their own, generally boarded among their patrons. (308) In fact the children often clamored for their master to go home with them, for the more frequent his visits the less frequent were the applications of the birch switches. (309)

The length of the school term varied. Sometimes it was as short as three months or it might be as long as nine. (310) At other times are places the year was divided into two terms. The summer term was provided for and attended by the younger people, (311) while the winter term was for the convenience of the older boys and girls who had to work during the summer months. (312) The rate of payment demanded for each pupil varied from one dollar and half to two dollars for three months, and, for those who were unable to pay this fee, "provision was made in the way of a poor fund assessed by law on the rich class." (313)

300 Chapman, *Old Pittsburgh Days*, p. 235.

301 *Ibid.*

302 Wilkeson, *op. cit.*, p. 204.

303 *Op. cit.*, p. 199.

304 Chapman, *op. cit.*, p. 235.

305 *Ibid.*; also Van Voorhis, *op. cit.*, p. 217.

306 Chapman, *op. cit.*, p. 235.

308 *Ibid.*, p. 51; also Lambing, *op. cit.*, p. 82.

307 Van Voorhis, *op. cit.*, p. 42.

309 Lambing, *op. cit.*, p. 82.

310 Van Voorhis, *op. cit.*, p. 51.

311 Boucher, *op. cit.*, I, 244.

312 *Ibid.*

313 Van Voorhis, *op. cit.*, p. 51.

No definite age was then specified for the starting of children to school nor was an age limit set for those who desired to attend. Brackenridge's father wanted to start him to school at the tender age of three, but was dissuaded, and the lad eventually made his debut when five years old. (314) On the other hand, young men and women fully grown, who had had not educational opportunities when young, were often found in the same school with their little brothers and sisters. (315)

The curriculum of these schools was anything but extensive, usually consisting of little more than spelling and the "three R's," "readin', 'riting', and 'rithmetic", though sometimes, if the teacher happened to be a minister, a little Latin and higher mathematics might be taught. (316) Spelling usually engaged one-fourth of the pupils' time, and the other three-fourths were divided among the other three common subjects. (317) All the scholars studied their spelling "out loud" and at the same time, and the one spelling most rapidly was champion. (318) What a bedlam it must have been! In writing, "the copy was set by the master, whose competency was measured much according to his proficiency in making good pens and setting copies." (319)

Textbooks were neither uniform nor plentiful. (320) The hornbook, even then old-fashioned, was still in use. (321) Wilkeson says that the only books he ever saw were *Dillworth's Spelling-Book* and *John Rogers Primer*; (322) though Van Voorhis tells us that "the books used in those days were the *United States Spelling Book*, the *English Reader*, the *Introduction* and *Western Calculator*." (323) On September 2, 1786, Wilson & Wallace advertised in the *Pittsburgh Gazette* that they were offering for sale, "Testaments, Bibles, spelling books, and primers."

314 Brackenridge, *op. cit.*, p. 11.

315 Boucher, *op. cit.*, I, 244.

316 Veech, *op. cit.*, p. 105.

317 Boucher, *op. cit.*, I, 244.

318 *Ibid.*

319 Van Voorhis, *op. cit.*, p. 52.

320 Wilkeson, *op. cit.*, p. 204.

321 Brackenridge, *op. cit.*, p. 11.

322 *Op. cit.*, p. 204.

323 *Op. cit.*, p. 51.

This must have been a profitable venture, for the next year, the publishers of the paper saw fit either to publish or import and advertise for sale, "spelling books", *Dilworth's Spelling Books*, *A. B. C. Primers*, *New England Primers*, and *New Testaments*. (324) Evidently there was no lack of textbooks in Pittsburgh and vicinity, but in the outlying settlements "the scarcity of books was a great hindrance to those who had a taste for study" and, "if a boy resolved to apply his leisure moments to reading, he was perhaps limited to Young's Night Thoughts, Hervey's Meditations, and Knox's History of the Church of Scotland." (325)

For a catalogue and description of the other paraphernalia used by the school children, we are indebted to Mr. Van Voorhis, who enumerates and describes them as follows:

"The goose quill furnished the material from which the master made the pens for the scholars. The ink was home made from maple bark, sumac, white oak, etc., and occasionally appeared an ink made from what was called "ink powder", but it was regarded as an outside "material", not to be trusted, as it would fade. The home made ink was supposed to be unfading, and it really seems so, as the writer has in his possession manuscripts thus written over one hundred years old and not any sign of fade. The paper used in olden times was unruled. It was used by a home made ruler, so called, and a pencil manufactured impromptu from a bar of lead. Ciphering on the slate was done with a pencil obtained from the nearest soapstone. The rocks from which this material was taken was named the slates. The soapstone was chiseled into pencils with the famous "Barlow knife", or the "Elevey" knift, with a red bone handle, containing two blades. The latter was the rich man's son's knife." (326)

324 Issues of Apr. 14, 1787; May 5, 1787; June 23, 1787.

325 Wilkeson, *op. cit.*, p. 204.

326 *Op. cit.*, pp. 51f.

It is not to be supposed that the pupils in the pioneer schools were a whit less mischievous than their modern counterparts, and consequently discipline was just as necessary if the schools were to accomplish their ends. When the time came for taking up school, the master, in one instance at least, called out, "Books!" in a loud tone. (327) This was usually responded to promptly by the pupils, for tardiness was severely punished. (328) This punishment was commonly a whipping with birch rods. (329) So often was this method employed by the masters of that time that Wilkeson says that the ability to use the switch was sometimes their chief qualification. (330) Van Voorhis speaks of another instructor as being "successful in *beating* what he did know into the minds of others". (331) At times, if the boy were a little too large for the master to handle, he was hoisted upon the back of another and chastised in this position. (332) An Irish teacher conceived of another kind of punishment which, we imagine, was rather effective. His "common mode of punishment consisted in putting the unruly scholars up the huge chimney and thereby giving them a good smoking." (333) One may believe that the early schoolmasters had many a lively tussle with the larger boys before he could discipline them with these measures.

Pittsburgh was the only town of any size where education may be said to have differed from that in the schools above described. Even here the first schools were like those which prevailed generally at the time. (334) Such a one must have been that mentioned by the Quaker, James Kenny, who wrote in his journal, in 1761, that "Many of

327 *Ibid.*, p. 51.

328 *Ibid.*

329 Lambing, *op. cit.*, p. 82.

330 *Op. cit.*, p. 204.

331 *Op. cit.*, p. 42.

332 *Pittsburgh Gazette*, Nov. 24, 1798.

333 Van Voorhis, *op. cit.*, p. 199.

334 Chapman, *op. cit.*, p. 235.

ye inhabitants have hired a school master, and subscribed about sixty pounds for this year for him, and he has about twenty scholars." (335) This school must have answered their purpose for a number of years because in September, 1786, there were only two. (336) But by that time, the condition had reached the point where agitation was begun for better educational facilities for the young.

On September 2, 1786, an editorial appeared in the *Pittsburgh Gazette*, suggesting that land be appropriated for the support of an academy in their city. In the following issue, the Honorable H. H. Brackenridge, with admirable political foresight, saw fit to contribute the following statement: "I conceive it to be a public good to this country that the town of Pittsburgh be encouraged, that it be made a borough, that it have a seat of justice, that it have a school endowed in it." As a result of this agitation the Pittsburgh academy was chartered on September 10, 1787, and granted by the legislature 5,000 acres of public land for its support. (337) Due to the neglect of the trustees, however, no benefit was realized for some time, (338) and even as late as 1806, Thomas Ashe could describe the institution in his journal in these words:

"I am sorry that I cannot make a favorable report of the scholastic establishments of this town. There is but one of a public nature; which is called an academy, and supported by the voluntary munificence of the place [Mr. Ashe was probably misinformed in this respect]. It is under the direction of a number of trustees; who employ themselves so much in altercation whenever they meet, that they have not yet had time to come to any mutual understanding on its concerns. There is however a **mas-**ter appointed, who instructs about twenty boys in a sort of transatlantic Greek and Latin, something in the nature of what the French call *patois*, but which serves the purpose of the pupils as well as if their teacher were a disciple of Demosthenes or Cicero." (339)

335 Quoted in Thurston, *Allegheny County's Hundred Years*. p. 294.

336 *Pittsburgh Gazette*, Sept. 2, 1786.

337 Chapman, *op. cit.*, p. 232.

338 *Ibid.*

339. *Op. cit.*, pp. 28f.

Thus did the University of Pittsburgh begin its early struggles.

As it failed, however, to make adequate provision for the education of the girls, private schools were established at different times to meet this need. Among the first appears to have been that of Mrs. Pride who advertised in the *Pittsburgh Gazette* of November 11, 1786, that she intended to open a "Boarding and Day school for young ladies" on the 15th of the month, where would be taught needle work such as "Plain work, Coloured ditto, Flowering, Lace both by bobin and needle, fringing dresden, tabouring and embroidering". If required, she would also teach "Reading, English, and knitting". "Strictest care to the morals and good breeding of the young ladies" would be observed. No record was found to tell us whether or not Mrs. Pride was successful, though she appealed to all west of the "Alleghanies" for scholars. Margaret Stefens proposed to open a similar school in March, 1799, (340) though concerning the fate of this enterprise we are likewise uninformed. However, we do know that by 1806 there were a "few" private schools where the "principles of grammar, rhetoric, and a sound English education", might be acquired. (341)

It is not surprising to learn, after noting the educational facilities described above, that it was very difficult to keep the majority of the boys at school long enough to learn the little that was taught. Such a task has been very hard at all periods of our history but it was especially so then, for—

"The exciting influences which surrounded them, made the boys restless under restraint. Familiarized as they were to hardships from the cradle, and daily listening to stories of Indian massacres and depredations, and the heroic exploits of some neighboring pioneer, who had taken an Indian scalp, or by some daring effort saved his own, ignorant of the sports and toys with which children in other circumstances are wont to be amused, no wonder they desired to emulate the soldier, or engage in the scarcely less exciting adventures of the hunter." (342)

340 *Pittsburgh Gazette*, Mar. 9, 1799.

341 Ashe, *op. cit.*, pp. 28f.

342 Wilkeson, *op. cit.*, p. 160; also p. 204 for a similar observation.

But the boys did not always, by any means, quit school because of their own inclinations. Oftimes it was either because the parents were too poor to pay for their schooling or because they were needed at home to help with the work, for hired white labor was at all times a difficult article to procure on the frontier. The latter circumstance made it possible for the father, if he could not properly provide work or sustenance for his older children, to hire them out to others. This custom was followed in Eastern Pennsylvania as early as 1725 (343) and was carried by the emigrants from that region to the western part of the state. (344) Moreover, under a law of Virginia, passed in 1748, parents could, by deed or will, dispose of the custody and tuition of their unmarried infant children until they reached the age of twenty-one, (345) and no doubt a few parents, at least, in Western Pennsylvania, exercised this right until 1780, for until that time this part of the state was a part of Augusta County, Virginia. Furthermore, it may be that the desire for cheap labor was the cause of the comparatively frequent (if one may judge from the Court Records of Yohogania County for 1777) seizure and detention of other people's children in this part of the country in the early days. (346) Perhaps, though, there may have been some

343 "Notes and Queries," *Pa. Mag. of Hist. and Biog.*, III, 351. An Irishman, living in Delaware, Co., in writing to a friend in Ireland and urging him to come, says that, if he does not have money enough, he "may hire out 2 or 3 children."

344 *Pittsburgh Gazette*, Nov. 18, 1786. A farmer, in a contribution says: "My parents were poor, and they put me at twelve years of age to a farmer, with whom I lived till I was twenty-one." At this time he was sixty-five years old. Ashe, *op. cit.*, pp. 14f., relates the story of a beautiful Irish lady who, as a child, had been bound out by a profligate father, when they arrived in this country. See also McKnight, C., *op. cit.*, p. 225.

345 Henig, *op. cit.*, V. 449.

346 "Minute Book of the Va. Court held for Yohogania Co.," *Annals of the Carnegie Museum*, II, 89. One Court order reads as follows: "Upon the Representation of Alen Tharp and Wife, that a Certain Michael Humble did forcibly and with a Strong hand Carry away from them, the Complainants, five of their children. Ordered—That the said Micheal Humble forthwith deliver the said Children to the afore-

other cause for this kidnapping, for the usual mode of securing child labor was by the legal process of apprenticeship. (347)

Since the earliest settlers in Western Pennsylvania had come mainly from Virginia, and since the country itself was considered a part of that state until 1780, the apprenticeship system as practiced here prior to that time was regulated by the laws of the state, enacted in 1748. These laws covered the cases of poor and orphan children, though there is little doubt but what voluntary apprenticeship was regulated by the same statutes.

The law governing the apprenticing of poor children reads as follows:

"And to prevent the evil consequences attending the neglect or inability of poor people to bring up their children in an honest and orderly course of life, *Be it further enacted*, by the authority aforesaid, That where any person or persons shall be, by their county court, judged incapable of supporting and bringing up their child or children, in honest courses, or where it shall appear to the court, that he, she, or they, neglect to take due care of the education of his, her, or their child or children, and their instruction in the principles of Christianity, in any such case it shall be lawful for the churchwardens of the parish, where such child or children inhabit, by order of their county court, to bind every such child or children apprentices, in the same manner, and under such covenants and conditions as the law directs for poor orphan children." (348)

Under this law four children were bound out (two at the request of their mother) between 1776-1780, by the Yohogania County Court sitting at Augusta Town (now Washington, Pa.), and afterwards on the Andrew Heath Farm near West Elizabeth. (349) However, this same court

said Alen Tharp and Wife." See also similar orders pp 115, 117.

347 Very seldom by the process of indentured servitude, for the indentured servant was usually an adult and almost invariably came from abroad. See Douglas, "American Apprenticeship and Industrial Education", *Columbia Univ. Studies in Hist., Econ. and Public Law*, XCV, 28f.

348 Hening, *op. cit.*, VI, 32.

349 "Minute Book of the Va. Court held for Yohogania Co", *Annals of the Carnegie Museum*, II, 399, 410, 411. All four cases occurred in 1780.

pensioned the children of indigent soldiers, who had served in the Revolution, instead of apprenticing them. (350)

Due to Indian depredations and massacres, and the Revolutionary War, as well as to the usual causes, there were many orphans to be provided for. When a child was left in such a state a guardian was appointed by law, who was to provide for his charge in every way and was to be reimbursed for such expense from the orphan's estate (351) If the guardian died the orphan's estate was secured before any other debt could be paid. (352) However, it was further provided:

"... that where such estate shall be of so small value, that no person will educate and maintain him or her for the profits thereof, such orphan shall, by direction of the court, be bound apprentice, every male to some tradesman, merchant, mariner, or other person approved of by the court, until he shall attain the age of one and twenty years, and every female to some suitable trade or employment, 'til her age of eighteen years; and the master or mistress of every such servant, shall find and provide for him or her diet, cloths, lodgings and accommodations fit and necessary and shall teach, or cause him or her to be taught to read and write, and at the expiration of his or her apprenticeship, shall pay every such servant, the like allowance as is by law appointed for servants by indenture or custom, and on refusal, shall be compellable thereto in like manner. And if upon complaint made to the county court, it shall appear, that any such apprentice is ill used, or not taught the trade or profession to which he or she was bound, it shall be lawful for such court to remove and bind him or her to such other person or persons as they shall think fit." (353)

Under this law fifteen children were apprenticed by the Yohogania County Court in the years 1778-1780. (354)

In November 1769, the colony of Virginia saw fit to

350 *Ibid.*, pp. 215, 242, 243, and many others. The order on p. 215 reads as follows: "Ordered that two children of Peter McCorkeys a soldier in the Continental Service be allowed the sum of two pounds per month for their Subsistence."

351 Hening, *op. cit.*, V, 452.

352 *Ibid.*, p. 453.

353 *Ibid.*

354 "Minute Book of the Va. Court held for Yohogania Co." *Annals of the Carnegie Museum*, II, 334, 343, 347, 354, 357, 388, 405, 408.

enact a law providing that every illegitimate child should be bound out as an apprentice. (355) Apparently this law was not followed by the Yohogania County Court, for, in six cases brought to their notice in July and August, 1780, each of the unfortunate women was fined fifty shillings, but in only one instance was the child provided for. In this case the father with another man, his security, "came into Court and entered into Recognizance of two Thousand pounds each etc. for the sufficient maintenance of sd. Child so as to Indemnify the Parrish". (357) The other five children may have been taken care of as the law required, but if so, it was not recorded.

It is interesting, however, to peruse the abbreviated indentures of the nineteen poor and orphan children who were bound out as apprentices by the Yohogania County Court. As might be supposed there was no minimum age at which a child could be bound out, often, in the case of orphans, in mere infancy, and the term lasted until they had attained manhood or womanhood. (358) In ten of the nineteen cases the trade to be taught was not specified; three were to be taught the "art and mistry" of farming; (359) two, the cooper's trade; (360) one, the blacksmith's trade; (361) one, the tanning trade; (362) one, the wheelwright's trade; (363) and one girl to learn to be a Mantua maker. (364) Of the two girls bound "according to Law", one was required to be taught "to read the English Language" and that was all; (365) in the record for the other nothing is specified beyond the phrase "according to Law". (366) Of the seventeen boys, three had to be content with a similar provision, (367) though in four

355 Hening, *op. cit.*, VIII, 376.

356 "Minute Book of the Va. Court held for Yohogania Co." *Annals of the Carnegie Museum*, II, 408, 426, 428.

357 *Ibid.*, p. 408.

358 *Ibid.*, pp. 399, 408.

359 *Ibid.*, pp. 334, 399, 408.

360 *Ibid.*, p. 410.

361 *Ibid.*, p. 354.

362 *Ibid.*, p. 405.

363 *Ibid.*, p. 411.

364 *Ibid.*, p. 334.

365 *Ibid.*, p. 334.

366 *Ibid.*, p. 357.

367 *Ibid.*, pp. 357, 389.

cases even that phrase is not recorded; (368) the rest were to be taught to "Read, Write and Cypher.", four "as far as the Rule of three", (369) and six "the five common rules of Arithmetic". (370) Various things were to be given these apprentices at the end of their service: for one girl nothing is specified, (371) the other was to receive "one Cow and Calf one Spining Wheel and Bible"; (372) one boy was to be given "two suits of Cloathing, sufficient shirts, stockings and shoes or equivalent, ax grubing hoe—wedzes"; (373) another "two Suits of Clothes one of which is to be New"; (374) another, "one new suit of Cloth, a Bible, Crubing how and ax"; (375) another, a "a new Bible and L10"; (376) another, "one Ax one Grubbing Hoe and one Bible"; (377) another, "a horse and saddle"; (378) two others "the usual Freedom dues" (379) (what the *usual* Freedom dues were would be hard to tell from this list); and the remainder, according to the record, nothing. (380)

In 1780 this region became a part of the state of Pennsylvania, so from then on, apprenticeship was regulated by her laws. The system had been recognized from the first by William Penn as a method of training all children to earn their livelihood. (381) In 1705, overseers of the poor were empowered to use it as a means of providing for the poor children. (382) Then, in 1713, an Orphan's Court was established by law, composed of the Justices of the Court of General Quarter Sessions of the Peace in each

368 *Ibid.*, pp. 405, 410.

369 *Ibid.*, pp. 334, 399, 408, 411.

370 *Ibid.*, pp. 343, 347, 354.

371 *Ibid.*

372 *Ibid.*, p. 357.

373 *Ibid.*, p. 408.

374 *Ibid.*, p. 411.

375 *Ibid.*, p. 399.

376 *Ibid.*, p. 357.

377 *Ibid.*

378 *Ibid.*, p. 389.

379 *Ibid.*, p. 410.

380 *Ibid.*, pp. 334, 343, 347, 354, 405.

381 *Pa. Archives* (4th series, 1900), I, 42.

382 Mitchell and Flanders, compilers, *The Statutes at Large of Pa., from 1682-1801*, II, 253.

county, which could "order and direct the binding or putting out of minors apprentices to trades, husbandry or other employments, as shall be thought fit". (383) By 1770, complaints were so common, either by master or apprentice against the other, that laws were enacted empowering the Justices of the Peace of the Counties to decide the cases as they thought fit; if the master were at fault, the apprentice might be freed from his obligation, but, if the latter were at fault, he could be punished. (384) It was also provided that if an apprentice ran away and was captured the Justice of the County wherein the apprentice was captured might try the case; if it was decided against the apprentice, he had either to return or serve his time in jail. (385) Furthermore, persons concealing a runaway apprentice could be made to pay to the master twenty shillings for every day the apprentice was away. (386) A year later, 1771, another enactment made it possible for the Justices of the Peace of the County "to put out as apprentices all such poor children", whose parents were dead or unable to maintain them, "males to the age of twenty-one, and females to the age of eighteen years". (387) Such were the statutes regulating apprenticeship when the country west of the Alleghenies became a part of the state. The operation of the system under these laws, in the care of the poor and orphan children, was no doubt very similar to that under the Virginia laws, consequently a description of its working would be but repetition. However, the operation of voluntary apprenticeship occupies a prominent place in this period, due to the greater population and more varied industries, and therefore deserves some attention.

There must have been a relatively large number of voluntary apprentices in these years, else the publishers of the *Pittsburgh Gazette* would not have found it profitable to print and advertise for sale blank indentures. (388) Such apprenticeship was not entered into at all ages, for the master workmen usually demanded boys and girls of four-

383 Bioren, editor, *Laws of the Commonwealth of Pa.*, I, 82ff.

384 *Ibid.*, pp. 309ff.

385 *Ibid.*

386 *Ibid.*

387 *Ibid.*, p. 335.

388 Feb. 8, 1794.

teen years or thereabouts; (389) and the time served probably varied with the trade to be learned as was the custom in the eastern part of the state. (390) But frontier boys were apparently as difficult to secure to learn the trades as they were to keep at school, for hatters, rope-makers, "taylors", coopers, and men in the cutlery business found it necessary to advertise for boys to become their apprentices. (391) And sometimes their advertisements ran for months before they could secure suitable applicants; (392) indeed, the last time the printer advertised, June 30, 1798, the notice appeared in every issue until February, 1799, (393) but this was probably because he desired a lad who could already read and write.

Either because they found the labor irksome or because of harsh treatment, many apprentices ran away, as the comparatively frequent notices in the *Pittsburgh Gazette* attest. (394) The rewards offered for runaway apprentices are laughable when compared with those offered for runaway servants, slaves, and horses. Six cents rewards were common for apprentices, (395) though one Scotch master (judging from his name) could not find it in his heart to offer over one cent! (396) But in the same paper one man offered \$20 reward for a runaway slave; and another \$4 for a lost horse; while rewards as high as \$40 were offered for runaway servants. (397) So prevalent did this running away become that, in 1799, a law was pas-

389 *Pittsburgh Gazette*, Jan. 19, 1788; Mar. 22, 1788; Mar. 21, 1789; Jan. 16, 1790; Nov. 2, 1793; Mar. 3, 1794; Nov. 14, 1795 June 30, 1798.

390 Douglas, *op. cit.*, p. 49.

391 *Pittsburgh Gazette*. Hatter's adv. in issue of Jan. 19, 1788; rope-maker's, Feb. 16, 1788 and Nov. 14, 1795; printer's, Mar. 22, 1788, Nov. 2, 1793 and June 30, 1798; shoemaker's, Mar. 21, 1789 and Mar. 3, 1794; locksmith's, Sept. 26, 1789; weaver's, Nov. 14, 1795; tailor's Jan. 12, 1799; cooper's, Aug. 31, 1799; cutlery business', Jan. 16, 1790.

392 The hatter's adv. ran for 1½ mo.; first adv. of the shoemaker for 2 mo.; and the second for 3½ mo.

393 *Pittsburgh Gazette*.

394 For instance the issue of Aug. 16, 1794; Sept. 6, 1794; Apr. 20, 1799; May 25, 1799; June 29, 1799; Oct 19, 1799; Dec. 7, 1799.

395 *Pittsburgh Gazette*, Sept. 6, 1794; Jan. 12, 1799; May 25, 1799.

396 *Ibid.*, Oct. 19, 1799.

397 *Ibid.*, July 21, 1798.

sed making the guilty apprentice liable for damages to his master after attaining the age of twenty-one, for unlawful absences taken prior to that time. (398)

Though the system unquestionably had its defects, it was still about the best method of poor relief possible under frontier conditions. Moreover, it furnished a much needed labor supply, trained artisans for future services in the communities, and provided a practical education for boys and girls who would otherwise have had none whatever. These contributions to the welfare of the country were a sufficient justification for its existence.

No account of child life in colonial Western Pennsylvania would be complete without some reference to their experiences with the Indians, for the records are filled with accounts of the depredations of the savages upon the outlying frontier settlements. Unexpected daylight attacks, ambuscades, and the paralyzing midnight war whoops were sufficiently horrifying to the men, long inured to the dangers of such life, but to the women and children whose eyes had beheld the scenes of previous atrocities and whose ears had often been filled with stories of the terrible and ghastly work of the red men, these experiences were doubly so. Nevertheless when such occasions arose, the latter were compelled by necessity to stifle their fears and feelings and do their part in the defense of their lives and homes.

By way of preparation for such emergencies, the boys were very early taught to recognize the calls of the wild birds, (399) as these were sometimes used by the Indians in signalling to one another when about to make an attack. As a further preparation the youngsters were taught to shoot as soon as they could hold a rifle, and, when necessity demanded it, well-grown boys of twelve and thirteen years of age were given a small rifle and some shot, and assigned to portholes as soldiers. (400) Some of the lads became quite skillful marksmen, as in the case of Lewis Wetzel, a celebrated Indian hunter of West Virginia, who, while only fourteen years of age, succeeded in killing, by being able to load his gun as he ran, three Indians who

398 Bioren, *op. cit.*, III, 386.

399 Doddridge, *op. cit.*, p. 122.

400 *Ibid.*, p. 123.

were pursuing him. (401) Others were just as valiant, perhaps, but unfortunately no one was near to record their deed of valor.

When an alarm was given in the dead of night, the family was instantly astir. The father seized his weapons and prepared to defend his home while the mother and children hastily dressed in the dark, not daring to make a light and filled their arms with articles of clothing and provisions before making their hurried and silent departure for the blockhouse. (402) Great care was taken not to waken the baby, if there were one, lest his wail might draw the attention of the foe; from the other children not a whimper was heard, for well they knew the danger of such a mistake. (403) If the blockhouse or fort were safely reached, they were usually out of danger, for the Indians, having no artillery, seldom took one of these defenses, if it were well commanded and provisioned. (404) If provisions were scanty however, and the Indians laid siege to the place, the children were called upon to bear their share of the consequent privation, as at Fort Pitt, in August 1763, when S. Ecuyer, the commandant, in issuing orders regarding the distribution of food, wrote, "The children to have half a ration only." (405)

To subsist on only half enough food was a real hardship to such healthy and hungry youngsters, but it is on record that, in some instances, the brave little souls stood staunch and firm at even the threats of massacre and death. In 1777, Fort Henry, near Wheeling, while garrisoned with only ten or twelve men and boys, was besieged by a party of Indians under a British officer, and threatened with massacre by the latter, if they did not surrender. In reply to his threat Colonel Shepherd, in command of the Fort answered:

"Sir, we have consulted our wives and children, and *all* have resolved to perish at their posts rather than place themselves under the protection of savages with *you* at the head." (406)

401 McKnight, C., *op. cit.*, p. 329.

402 Doddridge, *op. cit.*, p. 95.

403 *Ibid.*

404 *Ibid.*

405 Darlington, *Fort Pitt and Letters from the Frontier*, p. 172.

406 McKnight, C., *op. cit.*, p. 519.

In another instance, a boat load of immigrants on the Ohio River, was attacked by Indians in 1791. At the beginning of the encounter the children were ordered to keep quiet. After the fighting was over, a little boy came to the Captain of the boat and asked him to take a bullet out of his head—

“On examination it appeared that a bullet which had passed through the side of the boat, had penetrated the forehead of this little hero, and remaining under the skin. The Captain took it out, and the youth, observing, ‘That is not all’, raised his arm, and exhibited a piece of bone at the elbow, which had been shot off and hung only by the skin. His mother exclaimed, ‘Why did you not tell me of this?’ ‘Because,’ he coolly replied, ‘the Captain directed us to be silent during the action, and I thought you would be likely to make a noise if I told you.’ ” (407)

Another narrow escape was experienced by some young people who, when returning one evening from milking the cows in a meadow at a distance from home, heard the warning war whoop of Indians, and hid themselves under the floor of an old cabin that stood near by. They had not been concealed long before the Indians entered and actually spent the night there, dancing and whooping, but all unaware of the prize within their grasp. When morning came the Indians departed and the milkers escaped to their home. (408) Such adventures were not by any means unusual for the children of the early pioneers.

But many young people were not so fortunate as those just mentioned. Mr. Baily, writing in 1796, says: “A person travelling this country will often hear the sad story of sons and daughters being shot within a few yards of the house, whilst following the plow or tending the cattle, by Indians.” (409) In fact, the savages, when successful in attacking a home or village, generally massacred men, women and children indiscriminately. In such cases their cruelty was unmeasured. Apparently the favorite mode of dispatching young babes was to dash their brains out against a nearby

407 *Ibid.*, p. 608.

408 Van Voorhis, *op. cit.*, p. 268.

409 *Op. cit.*, p. 146.

tree, often before the eyes of their mothers. (410) In one instance a country school was attacked and master and pupils tomahawked and scalped. (411) In another instance a mother and five children, while on their way to church, were killed and scalped. (412) These instances are only examples of many others that might be cited to show that the pioneers' constant dread of Indians was not unfounded.

Not a few children, however, were saved from death by being taken captive. (413) Sometimes these unfortunates were roughly handled, for one who had passed through the experience records that "my mother, the two boys and girls, were taken into the town, at the same time having their hair pulled, faces scratched, and beaten in an unmerciful manner." (414) In another instance two captive white children would have been tomahawked by an irate Indian had it not been for the interference of a young chief who was kindly disposed toward them. (415) On the other hand, boys and sometimes girls, were frequently adopted by the red men. In such cases the savages treated them as if they were their own children. (416) Many such instances might be cited but three or four will suffice. John Brickell, who lived near Uniontown, Pa., in 1791, was taken prisoner when ten years old and became a thorough Indian boy. (417) Isaac Zane, of the family famous in these parts at that time, was taken prisoner when only nine years of age, carried to an Indian town and kept captive four years without seeing a white man. (418) Catherine Malott, taken captive at Fort Redstone in 1779, when fifteen years of age, was wooed by and married, in an Indian village three years later, to Simon Girty, the notorious

410 McKnight, C., *op. cit.*, pp. 674, 637, 705.

411 *Ibid.*, p. 223.

412 Veech, *op. cit.*, p. 101.

413 Doddridge, *op. cit.*, pp. 169, 266; also McKnight, C., *op. cit.*, p. 675; many others might be cited.

414 McKnight, C., *op. cit.*, p. 227, quoted from the story of Richard Bard.

415 *Ibid.*, p. 585.

416 *Ibid.*, p. 159. Quoted from the report of Capt. Thomas Hutchins who was assistant engineer with Col. H. Bouquet, before referred to, in 1763.

417 *Ibid.*, p. 736.

418 *Ibid.*, p. 347.

renegade of the border. (419) John Ward, taken captive in 1758, when only three years old, grew up among his captors, married an Indian woman and had several children. Unknowingly, he fought in a battle against his brothers and father, the latter being killed in the engagement and he himself wounded. (420) Thus very young children, when taken prisoner, soon forgot their parents and home and became veritable savages. In fact, one authority tells us that they "became so well satisfied and pleased with the way of living that they did not care to leave them, and were often more brutish, boisterous in their behavior and loose in their manners than the Indians." (421)

Sometimes the red men were forced to make wholesale deliveries of their prisoners when the frontiersmen had swooped down upon their villages and brought them to terms. In one instance there were freed "of Virginians thirty-two males and fifty-eight females and children, and of Pennsylvanians forty-nine males and sixty-seven females and children, a total of two hundred six." (422) An eyewitness of this deliverance tells us:

"It was a most affecting spectacle to see fathers and mothers recognizing and clasping their once lost babes; . . . sisters and brothers scarce able to speak the same language, or, for some time to be sure they were children of the same parents." (423)

Often it was extremely difficult to discover the parents of those children who had been captured while very young, for they could not speak a word of English, and could not recognize their parents; nor could their mothers and fathers recognize them. (424) For many of the Indians, however, it was a sad occasion, since numbers of them had grown to love their adopted children. These foster parents gave up their captives with great reluctance, giving them

419 *Ibid.*, p. 423.

420 *Ibid.*, p. 602.

421 Albert, *The Frontier Forts of Western Pa.*, II, (second edition), 78. Taken from the report of Michel La Chauvignerie Jr.

422 McKnight, C., *op. cit.*, p. 157. This was a result of Col. Henry Bouquet's expedition against the Indians in 1763.

423 *Ibid.*, p. 158. Quoted from Capt. Hutchin's report.

424 *Ibid.*, p. 160; also the report of Geo. Croghan in *Colonial Records of Pa.*, IX, 252.

presents and shedding "torrents of tears" at the separation. (425) Nor were such children overjoyed at the parting, for:

"Among the children who had been carried off young and had long lived with the Indians, it is not to be expected that any marks of joy would appear on being restored to their parents or relatives. Having been accustomed to look upon the Indians as the only connections they had; having been tenderly treated by them and speaking their language it is no wonder they parted from the savages with tears." (426) Indeed, they sometimes eluded their rescuers and returned to their adopted parents. One girl jumped from the canoe in which she was being borne homeward, and tried to get away. (427) Two other girls were more successful, actually making their escape and returning to the Indians. (428) To such tragic experiences as we have been relating here, could be added many more, but enough have been given to enable us to understand, in some faint degree, at least, what it cost to conquer the wilderness, and what part of that cost was paid by the children.

Looking back over this story of the life of children in colonial Western Pennsylvania we must conclude that they had many hardships with which to contend and few comforts to enjoy. Bobbing across the mountains in a wicker basket carried on the backs of packhorses, bounced in the cumbrous Conestoga wagons, or born in humble cabins on the forest clearings; taking their first naps, pestered by fleas, flies and bed-bugs, in home made cradles and beds; donning their first clothing of deerskin and homespun; eating their first meals of crude fare out of wooden bowls and trenchers; assisting their mothers and fathers, as they grew older, in the work of the house and farm; rejoicing in their homely pastimes and games when the few opportunities presented themselves; fighting with their robust

425 McKnight, C., *op. cit.*, p. 159. Again quoted from Hutchins' report.

426 *Ibid.*, p. 160.

427 "Extracts from the Diary of Abijah Hill", *Pa. Mag. of Hist. and Biog.*, XIV, 197.

428 McKnight, C., *op. cit.*, p. 224. Quoted from John McCullough's account.

young strength and ineffective pioneer remedies the ravage of disease; seeking instruction at the knee of their mother or through the birch switches of the itinerant schoolmaster; toiling away their days of youth in long terms of apprenticeship; and continually exposed to the scalping knives of the Indians—so might run the record for the hundreds of pioneer children. Thus it is manifest that their whole life was a constant struggle against great difficulties and dangers.

Small wonder, therefore, that the second generation of the Alleghenies grew to be strong men and women, for only the strongest of them could survive the ordeals of their tender years. Moreover, such qualities were their heritage for few indeed were the parents of weak and timid nature who dared to leave their eastern homes, where there were comparative comfort and safety, for the strenuous life on the western borders and the subjugation of the wilderness. Nor is it surprising to learn that the children reared under such conditions, or stirred by the romantic and adventurous tales of their parents, were among the first to float down the broad Ohio to the fertile plains of the middle west and there conquer another frontier. In those regions to-day one often meets families who boast of their descent from the "Pennsylvania Dutch" or the Scotch-Irish pioneers of the Keystone state.

Furthermore, the life they were compelled to live tended to develop characteristic Americans. Their homes located on widely separated farms or in isolated settlements presented an excellent opportunity for the development of that spirit of independence which tolerated no abuse, and for the cultivation of a democracy which recognized no class distinctions. Thrown upon their own resources for sometimes months at a time, each family providing its shelter, food, and clothing by the united efforts of all; indebted to no man for their health, wealth and happiness; and rich and poor alike fighting shoulder to shoulder against the Indians; it is not strange that the doctrine of the equality of men was a natural development among the pioneers nor that their children continued to uphold that principle as the *keystone* of their government.

Appendix II.

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